

THE  
**ISLE of MAN:**

OR

**The Legal Proceeding**

IN

**M A N - S H I R E**

**Against SINNE.**

Wherein, by way of a continued Allegory, the Chief Malefactors disturbing both Church and Common-wealth, are Detected and Attached; with their Arraignment and Judicial Tryal according to the Laws of *England*.

The spiritual use thereof; with an Apology for the manner of handling, most necessary to be first read for Direction in the right use of the Allegory throughout, is added in the end.

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By *R. B.* Rector of *Batcombe* in *Somers.*

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The Sixteenth Edition.

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most *Book-Sellers.* 1683.

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g. 21 d





TO THE

Right Worshipful

Sir THOMAS THINNE

*Knight, and to his Religiously  
affected Lady, the LADY  
CATHERINE THINNE.*

All saying Graces in the blessed  
way unto Eternal comforts  
are unfeignedly wished.

*Right Worshipful,*



Ince your depar-  
ture, and now  
return to Long-  
leat, (where  
the Poor feel  
your mercies in  
set-times of relief, and daily  
Almes, and your Tenants and  
common Neighbouring Inhabi-  
tants good entertainment at the  
general time of great House-  
keeping) it was my hap to tra-

A 2

vel

## The Epistle

vel into and throughout the  
 whole *Iſle of Man*: now it is uſu-  
 al with all travellers to diſcourſe  
 of their journeying, and to relate  
 their Observations. And there-  
 fore let none object and ſay un-  
 to me that of *Persius*, *Scire tuum*  
*nihil eſt, niſi te ſcire hoc ſciat alter* :  
 For I found good in my pains  
 taking; and *bonum* is *communi-*  
*cativum & ſui diffuſivum*, and ſo  
*quo communius, eo melius*. In my  
 very entrance, and afterwards e-  
 very where I found written that  
 old ancient precept, *Noſce teip-*  
*ſum*. This leſſon I began to take  
 out with diligent obſervation.  
 And it brought to my mind the  
 Apoſtles charge, *Quiſque exploret*  
*ſeipſum*, which I laboured to put  
 in practice, and ſo fought my ſelf  
 in my ſelf; For I remembered that  
 ſaying long ſince learned, *Orbis*  
*quiſque ſibi, nec te quaſiveris extra*.  
 Thus my travel became very  
 profitable to me; and the varie-  
 ty of ſights withall procured de-  
 light, and turned my pains into  
 pleaſure.

γράσι  
 σταβίον.

The  
 ſcope of  
 this Book  
 for one  
 to ſee &  
 know  
 himſelf.

In

*Dedicatory.*

In my travelling, I came to the County Town or chiefest Seat there, called *Soul*; where I rested for some time, because it fell out to be the Assize week for all that Island; VWhere I especially marked how in all things they proceeded against Malefactors according to the Laws of *England*: In this only lyeth the difference; there is never but one Judge, whereas we have ever two appointed in every Circuit, as we have now in this VVestern, very honourable and religious Judges, *quos honoris causa, non possum non nominare.* Sir John Walter, Lord Chief Baron, and Sir John Denham, another worthy Baron of the Exchequer, lovers of Vertue and Justice.

And indeed, such ought Judges to be, as was and is this Judge in *Man*. He is a Judge of *Jethroes* choice, and *verax*, & *Dei timens*, *osor turpis lucri*. He is divinely given, prudent, impartial, and very quick (upon good

*Exod. 1.  
18.*

## *The Epistle*

information) in dispatch of causes. He was worthily attended, as he ought ever to be, with a worthy Sheriff, with Justices of Peace, Knights and Esquires, Gentlemen of singular note, and fame in that Country. This I heard of them, and it appeared by their practice, that they all stand for the maintenance of the Laws, they see their Sovereign well served, Justice duly observed, and judgment executed accordingly.

They never side with any, for they hate Faction: Pride and Envy, two restless make-bates, who for notorious misdemeanour, I saw bound to the good behaviour. So as now there is a *Cæsar*-like spirit, *patitur superiorem*, and a *Pompey suum parem*. They run all one course, and as true Israelites, *quasi vir unus*, for publick good. Therefore do the People live in peace, the Land prospereth, Justice flourisheth, vertue is exalted, vice suppressed,

## *Dedicatory.*

sed, and the Enemies at home and abroad made to fear.

The whole discourse of this excellent Order, and careful proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private Prayer, besides set-form for the whole Family, to be entertainers of the Preachers of Gods Word, giving freely to such Benefices as they hap to be void, not being seduced by Mens offering large sums to procure Advoufons afore-hand, as too many Patrons be in these days. Now the Lord God Almighty hearten you on, unto these things more and more, and to every other good grace, that may lively demonstrate to the World the power of saving knowledge, in the use of Gods abundant earthly blessings, so largely bestowed upon you, with which

*The Epistle, &c.*

earnest Prayer unto God for  
you, and for a blessing upon  
these my endeavours to further  
the same, I humbly take leave,

*Your Worships in all*

*Christian Services,*

*at command,*

**RICHARD BERNARD.**

**Batcombe May 21.**

**THE**



# THE AUTHORS

## Earnest Request.

**F***irst, to the Worthy Reader, whosoever, to whom let me but say thus much of this Discourse and allegorical Narration, that in it, sunt bona, sunt quædam mediocria, sunt mala nulla, yet if any thing may seem distastful, let thy mind be to take it well, as Cæsar was, to interpret well the seeming offensive carraige of one Accius the Poet towards him, and thou wilt not be displeased. Thy good mind will prevent the taking of an offence where none is intended to be given. In discovery, attaching, arraignment and condemning of Sin, I tax the Vice, and not any Mans Person; so as I my say with one,*

## The Epistle

Hunc servare modum nostri  
novere libelli,

Parcere personis, dicere de vitiis.

*Old man.  
Madam  
Heart.* Thou hast here towards the end of  
this discourse thy Tryal and Judg-  
ment upon four notorious Malefa-  
ctors. Two of them the very prime

Authors of all the open rebellion, or  
secret conspiracies, which at any  
time ever were in that Island. The  
other two were the principle Abet-  
tors, and the chiefest Supporters of  
them. Their names, their natures,  
& their mischievous practices, thou  
mayest find at large in the narration.

There should have been at that  
Assizes with these, the arraignment  
of certain suspected Witches; but  
this was prevented, because the  
Grand Jury-Gentlemen could not  
agree to bring in their Billa vera:  
for that they made question of di-  
vers points, wherof they could not  
be resolved at that present.

*what to be  
considered by  
before men  
come in  
with a  
Verdict.* 1. Whether the afflicted did suffer  
by only some violent diseases in na-  
ture, producing strange effects like  
practices of Witchcraft; which for  
want



## to the Reader

want of a judicious Physitian they <sup>Against</sup> could not discern. <sup>supposed</sup>

2. Whether the afflicted were a <sup>witches</sup> counterfeit, as was one Marwood, <sup>see Doctor</sup> the Boy of Bilson, and one Mary <sup>Cotta his</sup> Tryal of <sup>witches.</sup> Brolier? or that he or she having some natural disease, did make use thereof, and counterfeit the rest, as one Mainy did, who was troubled with the hystERICA passio.

3. Whether being a disease supernatural, yet might come upon the afflicted by the operation of the Devil, without the association of a Witch, as it happened to Job, and others in the Evangelists? or that the afflicted hath a Devil, and is a Witch, and hath by his or her own ways brought this evil upon him or her, without the practice of any other Witch?

4. Whether they might proceed upon meer presumptions against the suspected, or rather stay till they had more certain and grounded proofs.

5. Whether they could (none of them being read in any learned Tractates touching the practices of

## The Epistle

of Witches) rightly examin the suspected to find out a Witch, and so to bring him or her deservedly under the power of Authority?

*Request to Grand Jury-men touching my Book of Witches.*  
*The sum of that Book.*

There is now come forth by the leave of Authority, A Guide to Grand Jury-men in cases of witchcraft, my suit is, that they would be pleased to accept of my well-meaning therein. In which, all these points before are fully handled, as also, That there are Witches; who are most subject to be made Witches; how they prepare themselves for the Devil: how Satan draweth them to a league, & becometh familiar with them. That there are good Witches, and the signes to know them. That there are bad Witches, and how they practise, and what it is that they can do, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certain evidences against

to the Reader.

against such an one. How  
thoroughly to examine a Witch;  
With many other particulars set  
forth in twenty eight distinct Chap-  
ters, fully, and yet with great bre-  
vity. The death of five brethren and  
sisters lately condemned and exe-  
cuted for Witches, one more yet re-  
maining, formerly brought before  
a Judge, and now in danger to be  
questioned again, hath moved me to  
take this pains, not to prevent Ju-  
stice, nor to hinder legal proceed-  
ings; but that I may not be mista-  
ken nor wronged, as I was once, and  
more should have been, had not the  
wisdom and goodness of so reve-  
rend a Judge accepted graciously of Judge  
my upright Apology against vain Denham.  
Accusers.

I made a Petition then to my  
Lord the Judge, to the worthy then Sir Ro-  
Mr. Sheriff, and to all the Worship- bert Phi-  
full of the Bench then present, which lips.  
I am bold to renew again more  
publick'y, and that now this 13th.  
time, because it pleased that reve-  
rend Judge so well to like there-  
of,

## The Epistle

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of,

## The Epistle

of, and to second it, and is wished many to find some good effect at the length.

*Request to the Judges, the Sheriff and Justices, for spiritual food to poor Prisoners.* The state of poor prisoners is well known, and how their Souls safety is neglected; and yet our Saviour gave such a testimony to a penitent Thief, as he never gave to any mortal Man else; for, he told him that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly and grave Divine, that might attend to instruct them daily, Twelve Pence a Quarter of one Parish with another in our County, would encourage some compassionate holy Man thereunto: And what is this? Not a mite out of every Mans purse to save Souls.

*The benefit of setting Prisoners on work.* If with this instruction there should be means to set them also on work, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth, their minds will be employed, their bodies be preserved in health,

## to the Reader.

health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, and lazy wanderers, and the idle rout, from turning theeves, more than either imprisonment or death hitherto hath done. And besides, such as should escape, would by this Heavenly means of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Commonweal afterwards; whereas now they become twice more the Children of Belial, than they were before.

Oh, let me be bold earnestly to beseech you, and in all humility to crave your merciful and tender bowels of compassion towards them.

And first of you (right Honora- Sir John  
ble my Lords the Judges) who sit as Walter  
Gods among Men to give judgment Lord  
upon this so wretched, and so mise- chief  
rable a generation of Man-kind, Baron,  
that if they dye, they may be more Sir John  
ready with all patience and sub- Denham  
mission of spirit, to receive their  
just

## The Epistle

just reward, and your doom of death upon them, or if they be acquitted and so live, they may learn, afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a work, when your Lordships do know that the blessed Angels do rejoyce at the conversion of sinners?

**Mr. Syms** Next of you (worthy Master Sheriff) under whose wisdom, religious affection, tender mercies, and powerfull abilities, the Prison and the Prisoners be for the time present. Shall not this work set forward by you, be unto you an everlasting remembrance?

Then of all you (right Worshipfull the worthy Justices of our Country) by whose Authority these Offenders are sent unto Prison. Oh that it might not displease you, to hear me calling on you by name, who, I hope, are well-minded to such a blessed and charitable work.

Ye deservedly honoured Knights,  
Sir



to the Reader.

Sir George Speak, Sir John Stowel, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, and Sir Robert George; And may I not here also name the worthily esteemed of their Country, though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, and Sir Edward Barkly? All to be graciously pleased to commiserate their lamentable case, and to help forward this work of Piety and pity towards Prisoners?

O ye other Worthies of your Country, no less generously affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterel, John May, Francis Barber, Robert Cuffe, Thomas Bretton, John Coals, William Francis, Rice Davys, Thomas Windham, John Harrington, John Harbin, William Capel, and Anthony Stocker, Esquires; Let the bowels of Compassion compass

If I mistake your places, I pray you pardon me.

## The Epistle

pass you about, that you may effect this so good a deed, and be honoured for ever, in bringing to pass so rare a charity.

The work surely would bless you all. Alas, the Prison now is a very Picture of Hell, and (more is the pitty) as the case now stands, is no less than a preparative there-to, for want of daily instruction. It would be by a faithful ministry, and bodily impoyment of them, a house of Correction, with instruction, and so happily the way of life. Then might charity quicken up justice to send Offenders obstinately persisting in evil, and abusing their liberty, unto Prison, in good hope of their reformation. The loss of their corporal liberty, might through Gods mercy, then gain them spiritual freedome: Health by labour would be preserved, and their Souls by wholesome instruction saved.

The Father of our Lord Jesus Christ, perswade your well disposed hearts to such an unbegun work among

## to the Reader.

mong so many deeds very famous in this renowned Nation. The Spirit of the Lord God of Heaven and Earth rest upon you to cause you to affect this, and in time to effect the same, by stirring up the Country and by your own mercies in your life times, you giving, and at your death bequeathing something thereunto. Even so be it, and the Lord God Almighty be with you all herein, Amen.

My Suit is to every Keeper of a Request Prison, if they be no kin to master <sup>to the</sup> Newman, the Jaler in this Dis- <sup>Keepers</sup> <sup>of Prisons,</sup> course, that yet they would take acquaintance of him, and become better known to him. That their prisoners may by their vertues and religious care be better disposed.

My request to poor prisoners is, Request to redeem their time ill-spent, to call <sup>to the poor</sup> to God for mercy and pardon; and <sup>Prisoners,</sup> to move them herewnto, let them in serious meditation put themselves <sup>Meditation for</sup> in mind of these things.

1. That their liberty abused, <sup>the</sup> while they God hath by the hand of Authority <sup>lye in</sup> taken Goal.

## The Epistle

taken from them, as unworthy to live freely in a Common-Wealth.

2. That as they neglected & despised spiritual means of salvation, they are now deprived thereof.

3. That as before they delighted only with wicked company, now are they shut up one with another together.

4. That their rags are ensignes to them of their ragged condition.

5. That their filth and vermine telleth them of their filthy conversation, and their many sins and corruptions. 6. That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkenness, and the fruits thereof, wantonness, and filthy uncleanness. 7. That their Prison is as it were a picture of Hell, to mind them of their end, whither they are going, if they do not amend.

8. That their expecting of the Assizes, is an instruction to look for Jesus, the Judge of all the World.

9. That their Chains, Fetters, and Belts teach them to consider the Nature of their Sins, which hold them bound

## To the Reader.

bound to answer at the bar of Gods Justice. 10. That their desire of life by a Psalm of mercy, should move them to desire Eternal Life, through the mercies of God in Jesus Christ, who will be gracious to every true, believing Penitent: which graces (poor Prisoners) God send you; and fear only to dye eternally.

Before I end, I have a suite to all that profess the Law, that if in this Allegory, fetched from such terms as be better known to them, than to my self, I do mistake they would be pleased to pass over that, and make use with me of the spiritual sense, which is the drift of my labour herein. And so at length I take leave, with my Prayer to God for the peace of Jerusalem, and for a prosperous success to all that love the Israel of God, with our Countries glory and safety, Amen.

To the Honorable

the Senate of the United States

at Washington

the 1st of January 1877

Dear Sirs

I have the honor to acknowledge

the receipt of your letter of the 27th

inst. in relation to the

proposed amendment to the

constitution of the United States

and in reply to inform you that

the same has been referred to the

Committee on the Judiciary



THE  
I S L E  
OF  
M A N;  
OR, THE  
Legal Proceedings  
in Man-shire.

---

Lament. 3. 40.

*Let us search and try our ways.*



H E Lamenting  
Prophet *Jeremy*  
in his days full  
of lamentation,  
and mourning,  
seeing and also  
partaking with  
others of those  
miseries which befell the state of  
the

the *Jews*, justly procured at Gods hands for their sins, doth here give them advice what was best to be done, that in this their distress God might shew them mercy; and that was to repent and turn unto the Lord: to the effecting whereof, he counelleth them to two things laid down in my Text, 1. To search out sin. 2. And to put it to Tryal.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Realm.

The first part of my Text is to *A search* *search*: We know that when one *to be* hath offended the Laws, hath *made for* committed any felony, murther, *sin.* treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himself, is pursued, and sought after; diligent search is made to attach him.

*Sin is the* The Malefactor here which *great ma-* doth so much harm on every *lefactor.* one



## *The Isle of Man.*

3

one, every where without cea- *Sin robs*  
sing, is *sin*. This is a notable *us*.

*Thief* and *Robber*, daring to set upon any. He robbeth God of his honour, and *Man* of Gods favour. This *Thief* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is he that robbeth us of our graces, the spiritual money which we have in the purses of our hearts, to help us in our Journey to Heaven. This *Villain* bereaveth us of our goods, driveth away our Cattle, spoileth us of every temporal blessing, of our health, our peace, our liberty and plenty. He it is that utterly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body, or Soul.

This is a *murdering Thief*, where *Sin doth*  
foever he breaketh in, by day, *kill, if it*  
or by night, there will he either *be not*  
kill, or be killed; Man and Sin *killed.*  
cannot both live together. Most  
bloodily cruel he is, for he will

B spare

spare none. He slayeth the hoary-head, and kilieth the tender mother with the new-born Babe. He regardeth no person, no sex, no age; of so murderous a disposition is he, and so inhumanely barbarous.

*Sin is  
Strong.*

He is a very strong Thief, no humane power can subdue him; he taketh Man, and bindeth him:

*Pro. 5. 22.* For, *iniquity taketh the wicked, and holdeth him with the cords of his own sins.* He will bear rule where he cometh, all must obey him.

He will command the *Reason*, reign over the *Will*, and swagger over the *Affections*, and lead captive the whole man, and make him serviceable to his lusts; yea and make him spend his whole estate to maintain him in his lustful humours, whether it be in pride, or drunkenness, or gluttony, or idleness, or whoredom, or whatsoever else it is, he both must, and will have maintenance, else he will set all on

*Isa. 9. 18.* fire; for *wickedness burneth* a  
Fire. Thi

## The Isle of Man.

5

This is an *ungrateful and mischievous Thief*; for, let any entertain him and favour him, he will work their overthrow. Yea, so *vile a Villain* is he, that the more any make of him, the worse is he to them; for, he *withholds all good from them, he procureth mischiefs to light upon them*. He keepeth out Grace from having any entertainment. He smothereth *Conscience* for speaking, hardeneth the *Heart* for feeling, blindeth the *Judgement* from discerning, stoppeth the *Ear* from hearing any good council; lameth the *Feet* from walking in Gods paths; benummeth the *Hands* from doing duties of Charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only, but he worketh Enmity betwixt his *Favourite* and his best *Friend*, even between God and his own *Conscience*. And to make up the height of his mischief, the more to strengthen himself against his

Sin doth  
him the  
most hurt  
that most  
loveth it

Jer. 5. 25

Jer. 4. 18

The evil  
which Sin  
doth.

foolish and unhappy friend, he, at unawares to him, letteth in, and that into the best room, (even the heart ) his great and most deadly enemy the *Devil*.

*Mat. 6. 14. 15.* Thus covetousness did let him into *Juda's* heart, and set him on work to betray Christ. Flattery

let him into the hearts of the false Prophets, to deceive *Ahah*.

*1 King 22* Carelessness lets him in to hinder the fruit of the Word. Loss

*Mat. 13.* of Gods grace lets him in, and

*Mat. 12.* seven worse with him, to ruine a man utterly. Hypocritical Vain-glory, and Covetousness did let

*Act. 5. 10* him into the hearts of *Ananias* and *Saphyra* ; for Vain-glory made-them sell all, to make a

shew to be like *Barnabas* ; but Covetousness with Unbelief, advised them to with-hold some of the money, lest they should happen to want ; but how to do this, and keep their credit, they knew not ; therefore *Hypocrisie*, *Vain-glory*, *Covetousness*, and *Unbelief* called in Satan, to hear his Counsel,

fel, who taught them to lye unto the Holy Ghost, but to the death of them both. Thus we see, what an ungrateful Villain ſin is to his beſt friends.

Laſtly, This Thief is a *peſtilent ſubtile Thief*. Sin is deceit-<sup>*Sin is ve-ry ſubtil.*</sup> ful, it beguiled *Adam, David, and Solomon*; yea *St. Paul*, one once wrapt up into the third Heaven, doth acknowledg that it *deceived him*. And whom hath it not deceived? He is therefore care-<sup>*Heb. 3. 13*</sup> fully to be avoided, and taken heed of; and this robbing, murdering, ſtrong, ungrateful, miſchievous, and ſubtile Thief, diligently to be ſought out. <sup>*Ro. 7. 11*</sup>

But before ſearch can be made, *A watch* a *Watch* muſt be ſet to eſpy him <sup>*ſet to eſpy out ſin.*</sup> out, that he may be attached.

The *Watch-man* appointed <sup>*The watch-man is one.*</sup> for this purpoſe, is *Godly jealousie*, who hath ever an holy ſuſpition of a mans own wayes, leſt in any thing at any time he ſhould miſ-behave himſelf.

This vigilant *Watch-man* hath <sup>*Aſſiſtants*</sup> with <sup>*are two.*</sup>

with him two *Assistants* ever to accompany him; the one is *Live-good*, a Zealous Fellow for God and good duties; the other is *Hate-ill*, an angry and waspish Fellow, and of a fierce Countenance against sin.

These three ever keep together, so as sin cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him, and put him to flight.

*The Town  
watched.*

*Travel-  
lers.*

*Posts.*

*The Inn.*

The place where these are set Watchmen, is called *Souls-Town*, a Town of great resort, a thorowfare never without Travellers, ill motions day and night, and the Posts, which are Satans suggestions, ever and anon pass through, and many at the common Inn, the *Heart*, take up their Lodgings.

*Town  
large.*

*Streets  
are four.*

This Town is very spacious, and large; for besides many *back-sides*, *by-laines*, and *cut-corners*, these are four great Streets, *Sense-street*, *Thought-street*, *Word-street*, and *Deed-street*; in some of which

which this lewd companion, sin, and his Copes-mates will be found wandring.

When the Watch is set, they have a Charge given them by one in Authority, which is this, *Charge given to the Watch men.* *Keep thy Soul diligently, and with- Deut.4.9. all they have a watchful Eye to Pro.4.23. the Inn, and to take heed least at any time there be an heart of infi- Heb.3.12 delity to depart from the living God ; 13. commanding also the Watchmen to exhort one another daily, lest their hearts be hardened with the deceitfulness of sin.*

These Watch-men have also a Watch-word given them, even a word of preventing grace, saying unto them, *This is the way, walk Isa.30.21. in it, when they are turning to the right hand, or to the left.*

To this Watch-word Godly-jealousie, with his associates do willingly attend, Keeping carefully the Watch, so as the Thief is described, and presently they make Hue-and-Cry after him.

Thus Hue-and-Cry is written *The Hue- by and - Cry.*

*The Isle of Man.*

*Eleven  
ways  
how to  
know sin.*

by the *Bible-Clark*, and containeth infallible marks to discover sin, whereby it may be certainly known, and they are these.

1. By the *Law of the Ten Commandments*; For by it cometh the knowledge of sin, for every failing in that which is commanded, and every thought, word, and deed against that which is forbidden, is sin.

2. By every *Exhortation to Vertue*, and every *Dehortation from Vice*, being Appendices to the Commandments, shewing what we ought to do, and what ought to be shunned and avoided of us.

3. By every *Threatning* which is the word of Gods displeasure for sin.

4. By *Punishment inflicted*, which is certainly Gods hand for sin; for were he not provoked by sin, he would not afflict us.

5. By the *humble confession* of such as have acknowledged their sins in particular.

6. By *Plain Accusations*, laying



ing sins to mens Charge, *Isay* 59, *iCor.* 15. 9  
3, &c.

7. By reproofs and checks for *2 Chr.* 19.  
fin, *2 Chron.* 19. 2. 2.

By places numbring up sins *1 Sa.* 2. 19  
by name in fundry Scriptures,  
*Rom.* 1. 29. 30, 31, 32. *1 Tim.* 1.  
9, 10. *2 Tim.* 3, &c. *1 Cor.* 5. 11.  
*Gal.* 5. 19, 20, 21. *Rev.* 21. 8. *Prov.*  
11. 1. *Mic.* 6. 11.

9. By the description of sin,  
shewing what it is, as in *1 Joh.*  
3. 4. & 5. 17. *Rom.* 14. 23. *Prov.* 21.  
4. & 24. 9. & 1. 21.

10. By the description of godly  
men, negatively, by such things  
as they ought to avoid, as in *Psal.*  
1. 1. & 15. 3. 5. & 24. 4. *Ezek.* 8. 60.  
*Isa.* 33. 15. *Psal.* 101. 3. & 16. 4.

Lastly, By the description of  
wicked men by their bad quali-  
ties and conditions, *Psal.* 10 2.  
11. & 12. 24. & 57. 21.

The *Hue-and-Cry* thus set out, who car-  
is carried by the Spirit of sup-rieth the  
plication, crying mightily to the *Hue-and-*  
Lord for grace and mercy to *Cry.*  
help in time of need, as *David*

B 5 did ..

did, who saw sin before him, and then made the *Hue-and-Cry*, saying, *Have mercy upon me, O Lord, according to thy loving-kindness, according to the multitude of thy mercy do away all mine Offences.*

This *Hue-and-Cry* must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, Men be deceiv-  
ed, and solid Vertues be attach-  
ed instead of Vices. For this we  
must know, as Vices have not a  
few friends(as after shall be shew-  
ed) so Vertues have many Ene-  
mies ready to inform against  
them, that they may be pursued  
after as Malefactors, that sin in  
the mean while may seek shelter  
and escape : And the Enemies  
are these.

*Vertues  
Enemies.*

*1. Outside  
and his  
descripti-  
on*

1. One Mr. *Outside*, in the in-  
side a carnal Securitan, a Fellow  
that will come to his Church,  
keep his Sundays, and Holydays.  
But yet in the Congregation  
while he sitteth amongst others,  
sometimes he is nodding, and  
some-

sometimes fast asleep, and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectual Power of the Word; and being out of the Church, he is presently upon his worldly business.

This Fellow cannot abide any after-meditation, or Christian Conference with others, of that which he hath heard; and if he espy any meeting together for this purpose, then he maketh information against them, and is ready to send the *Hue-and-Cry*, as against Privy Schismatical Conventickling, and Unlawful Meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2. The second is Sir *Worldly-wise*, a very fool to God, a self-conceited Earth-worm, whose wisdom is from below, and therefore *sensual, earthly, and devilish*, who proudly, with much disdain, condemneth, and condemneth the wisdom which is from

*What he is an enemy to*

*2 Wicked worldly-wise described.*

*Jam. 3:15*

*What he is an enemy to*

from above, pure and peaceable, sincere and charitable, and is ready to send the *Hue-and-Cry* after it, as after foolish and dotting simplicity.

3. *Luke-warm*, his description. 3. The third, Sir *Luke-warm*; this Fellow is a temporizing time-server, *Jack* on both sides; he is

all in the praise of moderation, and discretion, one very indifferent between this and that; it cannot endure fervent zeal, but would have *Hue-and-Cry* sent against it, as a fiery mad-brain'd rashness.

What he  
is an ene-  
my to

4. *Plausible Civil*, his description. 4. The fourth is, Sir *Plausible Civil*, a fashionable Fellow, framed to a commendable outward behaviour for Civility; but in

What he  
is an ene-  
my to.

matter of Religion he hath no more, but what he hath by common education, custom, and example of others. To the life of Religion he is a stranger; strict serving of God, and a more narrow search of our ways, he holds to be foolish scrupulosity, and is desirous to have the *Hue-and-Cry* sent

sent out against it, as against phantastical preciseness.

5: The fifth is Master *Machia-vel*, a mischievous Companion; all for policy, little for piety, and then in pretence only: He is a very *Jehn*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure setting of the Kingdom to him, and his: But in state Idolatry, a very *Feroboam*, to keep the Kingdom from being re-united to *Judah*. He cannot suffer gainful abuses to be reformed; but if any attempt any such things, he accuseth them for factious turbulent spirits, and so would he have the *Hue-and-Cry* made against their endeavours, as against some puritanical trick.

5. *Machia-vel, his description.*

What he is an enemy to.

6: The sixth is one *Libertine*: This licentious Fellow hath a Chiverel Conscience, caring for nothing but how to pass on along his life in pleasurable contentments, *Religion* by him is held to be but a devised policy to

6. *Libertine, his description.*

What he  
is an ene-  
my to

to keep Men in awe of a Deity; and therefore when he seeth Religion to be made Conscience of, he presently causeth Hue - and - Cry to be made against it, as against hypocrisie. This prophane Enemy laugheth at, and mocketh at Christianity.

7. Scrupulosity.  
his description.

7. The seventh is, *Scrupulosity*; this is an unfociable, and snappish fellow; he maketh sins, to himself, more than the Law condemneth, and liveth upon fault-finding; *Weaker Apprehension* is his Father, and *Mis-understanding* his Mother, and an *Uncharitable* heart his Nurse. The use of Christian - liberty, if it be more in his conceit than he pleaseth to like well of, then would he have the Hue - and - Cry sent against it, as against carnal security: this is a rigid and censorious Adversary.

What he  
is an enemy to

8. Babylonian his description.

8. The eighth is the *Babbling Babylonian*; This is a doting companion, and superstitiously foolish, he boasteth of *Antiquity*, though

though his ways be *Novelty*; yet he will have it the *Old Religion*, and if any forsake it as *Idolatry*, those he condemneth for *Schismatics*, and labours to have the *Hue-and-Cry* sent out against all Reformation in Christian Churches, as against *Hereſie*. This is a bloody *Antichristian* Adversary.

*whom he is an Enemy to*

These are the Principal Informers (for I pass by petty Companions) which endeavour to mislead the pursuer of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sin set out by marks infallible in the *Hue-and-Cry*; else this subtil Villain, sin, will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

The shifts which commonly a Thief maketh to escape in his

*Shifts by which sin escapes are principally two.*

his flying away are two :

1. By a  
shew of  
Vertue.

1. Is his *Counterfeiting the habit of an honest Man*: So sin craftily putteth upon himself the shew of vertue, as *Jehu* did Piety, for the getting of a Kingdom, and establishing of it to himself, whose sin was covered with a pretended and hypocritical zeal for the Lord. *Ananias* and *Sapphira* made shew of liberality like that of *Barnabas* not discernable till *Peter* discovered it. For as *Satan* can transform himself into an Angel of Light, and his Apostles into the Apostles of Christ: so can sin, the seed of *Satan*, put upon it self the counterfeit of Vertue.

2 Cor. II  
13, 14.

2. By the  
name of  
Vertue  
put upon  
Vices.

What  
Vices  
get the  
name of  
Vertues.

2. A Thief will alter his name, and by assuming the name of an honest-man oft-times escapes away; and after this manner also escapeth sin; Vice getting upon it the name of Vertue. And so *Drunkenness* escapeth under the name of *Good fellowship*; *Covetousness* under the name of *Good husbandry*;



*hubandry*; *Filthy Ribauldry* under the name of *Merriment*; *Pride of Apparel*, under the name of *Decency*, and *Handfomness*; *Bloody Revenge* for wrongs offered, escaped under the name of *valour*: *Foolish Wastefulness*, under the name of a *frank and liberal Disposition*; *Superstition*, under the name of *Devotion* of Fore-fathers, and the old Religion; *Remisness* in punishing, under the name of *Gentleness*; *Flattery*, under the name of *Un-offensiveness*; *Luke-warmness* in Religion, under the praise of *Descretion*; and many such like foul Vices, do thus deceitfully hide themselves, and so escape untached.

If by these his shifts he cannot escape *Godly jealousy*, that constant pursuer, then will he seek to be holpen by his Kindred, and Friends: For sin hath many, who will either so defend him, or <sup>Friends of</sup> excuse him, or deny him, or <sup>sin, and</sup> hide how they him, or make him so little in fault, shew it. as will almost perswade *Godly jealousy*

jealousie, that it is even needless so eagerly to pursue after him.

1. Ignorance,  
how a  
friend to  
sin,

1. The first of these is his *Grandfire Ignorance*: For he knows no sin, he cannot read the *Hue-and-Cry*: He breedeth sin, and bringeth him up, and maketh no conscience of it: If sin get into his house, he holds himself safe enough.

2. Error,  
how a  
friend to  
sin.

2. The second, his Brother *Error*, the son of Ignorance, this Fellow mistaketh all, and misconstrueth the whole *Hue-and-Cry*, and can find no fault with sin, and so endeavoureth to send the pursuer another way.

3. Opinion,  
how a  
friend to  
sin.

3 The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? and will endeavour, by probabilities, to make it no sin, that so he might make the pursuer to desist.

Thus sins of profit, and such as may prevent certain dangers, are disputed, *Pro & Con*, as Men say;  
The

The sin of Usury by many is brought under Opinion as law-ful some way.

So the sin of Idolatry, to go and hear a Mass without inward reverence, as it was disputed in Queen *Maryes* days to prevent the eminent danger of death then. Many sins evident enough are made disputable, if they yield profit, or be delightful to the flesh, or such as may help to keep a Mans person, or state, in safety; for all these *Opinions* will be a protector.

4. The fourth is, one Master <sup>4. Subtilty</sup> *Subtilty*, his wit being attended <sup>how a</sup> *friend* to on by little Conscience of the <sup>fin.</sup> truth. This Man cometh with his distinctions to clear an Act from sin, thus with his *latria* & *doulia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy Brother; damned Usury must be no sin. This *Subtilty* of wit, with a chival Conscience, maketh  
foul

foul sins to pass along as no sins.  
 5. *Custom,* 5. The fifth is called *Custom*;  
*how a* this old *Syre* patronizeth many  
*friend to* vain and sinful Practices. By this  
*sin.* *Mat.* 27. the *Jews* held it no sin in them  
 18, 19. 21 to demand, and in *Pilate* to let  
 26. loose to them a wicked *Barabas*,  
*John* 18. one worthy to dye for insurrecti-  
 36. 40. on and murder.

6. *Fore-* 6. The sixth is a Popish Fellow,  
*fathers.* called *Fore-fathers*; he advan-  
*Joh.* 4. 10. ceth his Ancestors and their  
 worth, and thinketh so well of  
 them, that to imitate them is no  
 sin. Thus the Samaritans justi-  
 fied their false worship.

7. *Power,* 7. The seventh is one *Sir*  
*how a* *Power*; he maketh ever that  
*friend to* warrantable which Law establish-  
*sin.* eth, ordaineth, and decreeth.  
 Great and Capital sins in the  
*Romish* Synagogues are thus coun-  
 tenanced.

8. *Sampler* 8. The eighth is *Sir Sampler*,  
*how a* who produceth for patterns,  
*friend to* great Mens and learned Mens  
*sin.* examples, as if they could not  
*Jer.* 44. 17 do amiss; but whatsoever they  
 do

do or say, it must be good and lawful, and therefore imitable without sin.

9. The ninth is Sir *Most-do*, <sup>9. Most-do</sup> who maintaineth sin from a ge- <sup>how a</sup>neral Practice, because multi- <sup>friend to</sup> <sup>sin.</sup> tudes do it here, and there, and every where; and therefore no sin to do such a thing, which almost all, or the greatest part do.

10. The tenth is one Sir Silly, <sup>10. Silly,</sup> one made all of good meaning, <sup>how a</sup> who will qualifie the Fact by <sup>friend to</sup> <sup>sin.</sup> thinking no harm, or intending well. Thus would *Saul* have ju- <sup>1 Sam. 15.</sup> stified his rebellion, and *Abime- 15.* <sup>Gen. 10. 5</sup>lech excused his taking of *Abraham's* Wife. And thus vain persons excuse their wanton communication, lascivious songs, foolish jestings, and such like; saying, they mean no harm, they only make themselves merry. Thus Sir *Silly* is he that maketh simple souls plead good meaning for all their foolish superstitions, blind devotions, and licentious merriment.

THE

11. *Vain*  
*hope, how*  
*a friend*  
*to sin.*

Gen. 3 & 4

The eleventh is *Vain Hope*; This teacheth to put off the fault to some other, as *Adam* to *Evah*, and *Evah* to the Serpent; and to deny the Fact as *Cain* did, even to God himself, hereby hoping to shift off sin, and to escape punishment, who maketh God all of mercy.

12. *Pre-*  
*sumption,*  
*how a*  
*friend to*  
*sin.*

Deut. 29.

Isa. 28: 15  
16.

The twelfth is the Lord *Pre-*  
*sumption*, he feareth not judgment, he blesteth himself in his evil ways, he maketh a Covenant with Death, and a League with Hell; and suffers Sin to be his daily Guest, and will let the *Hue-and-Cry* pass along without any fear of peril, as nothing at all concerning him.

13. *Wilful,*  
*how a*  
*friend to*  
*sin.*

The thirteenth is Sir *Wilful*, hating to be reformed: this is an obstinate friend for sin, who will wilfully defend it, and be careless of all reproofs. This Fellow, in contempt, will tread down the *Hue-and-Cry* under his Feet, and maintain sin.

13. *Saint-*  
*like, how a*

The fourteenth is Sir *Saint-like*,

like, which under the shew and friend to shadow of Piety, and pretended *sin.* honesty, will cover much iniquity, and hide it for a time, that it be not taken by the pursuer with the *Hue-and-Cry*; such were the hypocritical Scribes and Pharisees.

These great ones, and many other more, are the friends of this *Godly jealousy will* Thief and Rebel: but yet for all *not be deceived by these.* these Favourites, *Godly - jealousy* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a Warrant for the Constable to attach him, and all his Companions with him.

The Justice is not one of a *Lord chief Justice.* mean rank, or any Petty Justice, but the very Lord Chief Justice of Heaven and Earth, the Lord Jesus; for it is he that can give the Warrant to attach Sin, no other Warrant will Sin obey.

The Warrant is the Power of *Warrant,* Gods Word. The Form of which *and the Form thereof* Warrant is (as you see in my *Text*)

Text) to search out and attach sin with all his Associates, and to bring him, and them, before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalf.

*Secretaries to the Lord Chief Justices.*

The procuring of this Warrant, is by going unto, and conferring with some of the Lord Chief Justices Secretaries, the Writers of holy scriptures, setting down this charge, as *Jeremy* doth here, *To search and try our ways.*

This Warrant procured, Godly jealousy taketh and carrieth to an Officer which hath Authority to make search and attach sin.

*The Officer to attach sin, is Understanding.*

This Officer, without which sin neither can, nor indeed will be attached, is *Understanding*, who knoweth what sin is.

Now there be four sorts of Officers which may attach Felons by Warrant, *The Deputy Constable, the Tything-men, the Petty Constable, and the Head-Constable.*



*Constable*; So is the spiritual Officer four-fold.

1. The *Deputy Constable* is commonly some neighbour, intreated to perform the Office in the others absence: This is the very shadow of a Constable, and will not willingly intermeddle in any thing; so as the People where he dwells, may do for all him what they list.

This *Deputy Constable* in this spiritual Township, is the *Under-standing darkned*, the Son of Ignorance, and Grand-child of *Blindness of heart*; this is a blind Constable, and hath never an Eye to see with.

1. *Deputy Constable*

*Under-standing darkned.*  
Eph. 4. 18  
1 Joh. 2. 1

This suffers all disorder in the whole Man, or *Soul-Township*. Here be such as be alienated from the Life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken of their reformation; for this foolish fellow imployeth himself about his

Eph. 4. 18  
19.  
*The evil under it committed.*

C

Grounds,

Grounds, Cattle, Sheep, and Oxen, about buying and selling, as for the estate of his Soul, he is to it a very stranger: He knows the price of Corn, Oxen, and Sheep, but what is the excellency of Vertue, what the evil of Vice, what the price of his soul, he neither knows, nor cares to know.

*Tything-man.*

2. The *Tything-man* which commonly is a mean Fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where he hath his dwelling. If any amendment be sought, it is only for some notorious shameful misdemeanours; and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

*Gross understanding, and the evil thereof.*  
2 Pet. 1.9.

This *Tything-man* is *Gross Understanding*, like one purblind, who cannot see afar off, but only gross transgressions forbidden in

in the Law, according to the sound of the bare letter only; as theft, murder, adultery, and so forth. The spiritual meaning and large extent of the Commandment, he is wholly ignorant of. This purblind *Tything-man* suffers a number of disorders in his Township, and must be much urged to see very gross and foul misdemeanors; else will he not seek to reform them.

3. The *Petty Constable*, which 3. *Petty Constable* is some civil honest Man of the Parish, and perhaps hath some Country learning, but yet is an one-eyed fellow, half-sighted, and passeth by many faults.

This *Petty Constable* is the *Under-Understanding* somewhat cleared; *standing* he hath an insight into the *Moral Law*; who by civil education, somewhat cleared. some art and learning, and an outward form of Religion, and reading in the Bible, now and then can speak of the Gospel Historically, and prettily *Discourse of Religion*.

But this his knowledge is only superficial, for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Gospel, or Law of Liberty, is he any professed *Student*. He is no *Innes of Court man*, never brought up in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

As he is no Student in these, so he is no practitioner, but only aimeth at civil behaviour, common honesty, and careth to be held only a Christian at large, and to profess the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

Therefore where this kind of understanding dwelleth, there care is had only to see to disorders against civil honesty, and common moral duties, and against curses apparently dangerous to his outward estate: and those

*A meet  
civil bo-  
nest man,  
who, and  
what a  
one.*

*What he  
only looks  
unto.*

those things which may offend the most or the greatest sort amongst Men. This half-sighted Constable, a superficial fellow in divine truth, aimeth at no more.

The sins immediately against God and against his Gospel, as *what sins he regards not.* unbelief, impatience, pride, disdain, envy at other Mens gifts, presumption of Gods mercy, abuse of his favours, and many such he taketh no notice of, but permitteth them to live where he hath to do without controul.

4. The *Head or Chief Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same; for he is studious in both laws, and a good practitioner therein. *4. Chief Constable.*

This Chief Constable is *Illuminated Understanding*; he is one, that hath both his eyes to see with, of nature and of grace; he *is Illuminated understanding, and the excellency thereof.*

is well read both in the Common Law, the Law moral, and the Statute Law, the Law of Liberty, the Gospel of Christ, he hath been a long Practitioner in both, and is called the *Spiritual Man*, who can discern and judge of all things.

*1. Cor. 2.*

*His habitation is regeneration.*

The Place of his Common abode and dwelling is in *Regeneration*, a very healthful, comfortable, and commodious habitation. He is no stragler, but loveth to keep home, and to look to his Office.

*His Family.*

He hath an excellent Family; his Wife's called, *Grace*, his two Sons, *Will* and *Obedience*; his three Daughters, *Faith*, *Hope*, and *Charity*; his two Servants, *Humility*, and *Self-denyal*; and his two Maids, *Temperance* for his Summer-house of prosperity, and *Patience* for his Winter-house of Adversity.

*The good he doth.*

This *Chief Constable*, where he dwels keepeth very good order, he suffereth not the Rebel sin to rule

rule and swagger in the Township of his Soul.

If Drunkenness, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or envy, as once in *Miriam*, or such like happen to be found where he hath to do, he speedily sendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in some Street of this Town, yet they get there no abiding place: though he cannot ever and at all times prevent their creeping in, yet he alwayes taketh care that they settle not themselves where he hath to do, but will dislodge them wheresoever he shall find them, for he is very careful in his Office to discharge it to the utmost.

This Chief Constable is he to whom Godly jealousy bringeth his Warrant, to seek out the Rebell Sin, and to attach him.

*This is  
that  
which ap-  
prehend-  
eth sin.  
\* Which  
hath ante-  
cedent,  
concomi-  
tant, and  
subsequent  
sins.*

This Constable having re-  
ceived the Warrant, presently  
addresseth himself to make the  
search. But for that sin is master-  
ful (especially every \* capital  
sin, which is attended on by  
many other) and will not easily  
submit,; but dare make opposi-  
tion against Authority, till he be  
over mastered: Therefore this  
man takes with him sufficient  
company to watch sin for esca-  
ping, to go very strongly to at-  
tach him, and to hold him when  
they have him, so as never a  
friend may dare to side with  
him.

*Ajdants  
two ser-  
vants.*

First, he taketh his own two  
servants, *Humility* and *Self-denyal*  
which ever in every search ne-  
cessarily attend him.

*2. Neigh-  
bour godly  
sorrow, &  
his seven  
sons*

Then going together, he call-  
eth upon his next neighbour,  
*Godly sorrow* with his seven sons,  
ready to bear them company,  
2 Cor. 7. 11.

*1. Care.*

The first of these is *Care* to  
find out sin, that it may not be  
hid. The



The second is *Cleering*, which, 2. *Cleering*  
when he espyeth sin, will not *ing*.  
wink thereat, nor partake with it.

The third is *Indignation*, a 3. *Indignation*.  
fierce fellow, which can never  
look upon any sin, but with a  
Godly anger.

The fourth is *Fear*, not natu- 4. *Fear*  
ral or dastardly fear, nor servile  
fear, all too base minded to at-  
tach sin; but such a fear as ma-  
keth him to stand in awe of God,  
rejecting all fellowship with the  
wicked, and partakers with sin.

The fifth is *Vehement Desire*, to 5. *Vehement desire*.  
apprehend sin, to be in Gods  
favour, in love with the Godly,  
and free from his own corrupti-  
ons. This is a stirring fellow.

The sixth is *Zeal*, who dare 6. *Zeal*.  
seize upon even the most capital  
Rebel, for he is like to *Phineas*,  
ready to thrust him thorow, and  
to kill him wheresoever he find-  
eth him.

The seventh is *Revenge*, who 7. *Revenge*.  
answereth to his name; for he  
desireth to Pay sin home for the

wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *Chief Constables* command, to lead him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, and strongest Thief. What sin in the soul is it, which this *Chief Constable* with his Men, his neighbour *Godly sorrow*, and his seven Sons cannot overmaster and lead by Gods grace captive, and make it the *Kings Prisoner*?

*A couple  
of busie  
fellows.*

As the *Constable* goeth with these his many neighbours, and with his own Servant, to the number of ten besides himself, a couple of busie fellows uncalled thrust in themselves to increase the number.

*1. Self-  
love what  
evil he  
doth.*

The one of these is *Self-love*, a pestilent fellow, for he not only can hinder the *Constables* diligence in taking pains to search, but

but in searching to be too partial, and over respective to himself; if the sins sought after be either pleasurable or profitable; but also withal, he can dull the spirit of *Godly sorrow*, and do his seven Sons very great mischief, as by their confessions afterward it doth appear.

Therefore when the Constable *Understanding* espyeth him, he commandeth forth-with his servant *Self-denial* to put him out of the company for hindering the search. *Self denial removes him.*

The other is *Self-conceit*, the former lewd companion disordereth all the affections, this blindeth Judgment, by the overweaning of a Mans self, and will pick the Warrant out of the Constables pocket, and vwill blow out the candle light vvhich is in the Constables hand, if he be not prevented. *2. Self-conceit, and the mischiefs thereof.*

This vvretched fellow of all *Pro. 12.5.* wise men is held a fool; *For the* & *3.5.7.* *way of the fool is wise in his own eyes,*

eyes, and there is more hope of a  
 Isa. 5. 21. Fool, then of him that is wise in  
 his own conceit; and therefore are  
 we dehorted from being wise in  
 our own eyes, or leaning to our own  
 wisdom, and a woe is pronoun-  
 ced against such; yet is the fool  
 a very dangerous fool, and a  
 Prov. 16. knave too: he will so deceive  
 2. 23. by flattery. He will make a Man  
 Prov. 30. believe his ways to be clear in his  
 12. own eyes, when the end thereof is  
 death. Yea, can beguile a gene-  
 ration of Men, and make them to  
 think themselves pure in their own  
 Rev. 3. eyes, and sight; and yet are not  
 washed from their filthiness. Such  
 a conceited fool was the Laodi-  
 cean Angel.

The Constable therefore com-  
 mandeth his Man Humility, to  
 thrust this fool and knave out of  
 Humility puts him away. their company; before they  
 make search for sin; for if these  
 be suffered to go along with the  
 rest, labour is but lost, sin will  
 never be found out, and atta-  
 ched.

Now

Now when the *Constable* hath rid away these two troublesome companions (for they usually go together) then he goeth on to the place where he knoweth that sin hath taken up his lodging.

The place is a *Common Inne*, *The Inne*, an Harlots house, called *Mistriss Heart*, a receptacle for all Villains, Whores, and Thieves, and for all dishonest Persons whatsoever; none denyed house - room or harbour there. *Mistriss Heart's House.*

And that she is such a dishonest woman, is clear and evident, as in her arraignment shall be fully proved.

But to cover her naughtiness as much as she may, she hath gotten into her house, one called *Old-man*, corrupted by her deceitful lusts, to become her husband, when indeed she is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honest Traveller (a good and Godly motion) happen sometimes

*Old man*  
*Eph. 4. 22*

times to fall in there unawares he is streightway denyed entertainment. Her answer is by and by, that her lodgings are taken up for other manner of Men, there is no room for any such troublesome guests as these be: none can be merry for them, where they come, hindring all good fellowship.

*five doors.*

*1. The door of bearing.*

*Gen. 3.*

*What evils enter by bearing.*

The house which this harlotry dwelleth in, hath many in-lets, five doors open for their guests to come in at. These five doors are the five Senses.

The first is the *Door of Hearing*, the first that ever was open to let in sin, as we may learn in the Serpents beginning to tempt *Evah*.

At this door entreth in lying, flandering, backbiting, filthy Communication, flattery, swearing, error, heresie, false-doctrine, tale-bearing, blasphemy, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity.

dulity, and many other sins, caused and committed by the tongue, through want of wisdom and charity.

The second is the *Door of Seeing*, at this enter in the lusts of the Eye, Fornication. Adultery, Covetousness, Desire of *Na- both's* Vineyard, the Marriage of the Sons of God with the daughters of Men; *Achan's* Theft, who saw a wedge of gold, and desired it, and took it: Many are the sins which enter in by this door, through want of Charity and Contentment.

*2. The door of seeing.*  
*1 Joh. 3. what sins enter by seeing.*  
*Gen. 6.*  
*Josh. 7.*  
*Pf. 119. 37.*  
*Job 31. 1.*

The third is the *Door of Tasting*; at this enter in Riot, Gluttony, Drunkenness, Revellings, and the fruits thereof, Chambering, and Wantonness, Prodigality, Quarrelling, and Fighting; and many other cursed effects of seeking to satisfy the appetite, which the Godly Man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

*3. The door of tasting.*  
*The sins which enter by this sense.*  
*Prov. 23.*  
*2. 20, 21.*  
*1 Cor. 6. 11.*

The

4. *The door of smelling*

The fourth is the *Door of Smelling*; at this enter in foolish niceties, perfumings, and other Prov. 7. 7. *What en-treth here.* allurements, to dalliance, effeminateness, and such like.

5. *The door of feeling*  
Re. 13. 13  
*What en-treth here.*

The fifth is the *Door of Feeling*; at this door entreth Wantonness, Laciviousness, and other fruits of the flesh.

*Degrees to the Heart.*

These be the doors by which all sin ordinarily entereth into the heart, except original sin, bred within, and brought from the Womb; as also Satans immediate suggestions suddenly cast into the Heart.

*Hall attendant, common sense.*

When sins enter in at any of these doors, they first come into the *Hall*, where attendeth *Common sense* to welcome them.

*Parlour, attendant Fantastie.*

Then they go into a *Parlour*; a more inner room, and there stayeth *Fantastie* to entertain them.

*Chamber. Intelligence.*

After this, they ascend into an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth *Mistress Heart*,



*Heart*, the Mistress of the House with it, which is in her *Dining-Dining-room*, what are the company and *room*. number of her guests come in; for this Hostess is a stately Dame, and is not to be spoken with by and by. Thus as you have heard are her Guests entertained and brought in unto her.

With her are eleven Daughters attending her as Maids, *Mistress* *Hearts* lewd Strumpets, and as impudent Harlots as her self. *Maids*,

These eleven waiting maids *11. Passions* are the eleven Passions of the *ons*. *Heart*, corrupt, disorderly, and immoderate wantons, which be these:

The first is *Love* set all on *1. Love*, pleasure, profits, honours, and wholly upon worldly and fleshly Vanities, contrary to that in *1 Job. 2. 15. Love not the World, nor the things that are in the World.*

The second is *Hatred*, which *2. Hatred* is contrary to *Love*, setting it self against God's Word; good men

Men, and good things, a mischievous Maid, ever setting one another at odds, and disquieting often the whole house and the Table of guests.

3. *Desire.* The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4. *Detestation.* The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsel, good company, godly conference, much less reproof, or any opposition in her ways.

5. *Vain-hope.* The fifth is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous.

6. *Despair* The sixth is *Despair*, contrary to hope, which causeth acts against reason, against nature sometimes; as it did in *Achitophel*, in *Saul*, in *Simry*, in *Judas*, who killed themselves. It also maketh Men run into dissolute and rebellious courses, even to walk

Fer. 18. 12

walk wilfully on in evil, as being without hope.

The seventh is *Fear*, which 7. *Fear*,  
passion doth so slavishly capti-  
vate the mind, as it will make  
a man forget his duty to God,  
so as he may escape danger with  
men, as it did *Peter*, and *Pilate*;  
and is ever a false friend in ad-  
versity.

The eighth is *Audacity*, con- 8. *Auda-*  
*city*.  
trary to fear, which maketh a  
man fool-hardy, without delibe-  
ration to thrust himself into im- Num. 1. 4.  
minent dangers, as it did the 40.  
*Israelites*.

The ninth is *Joy*, which chear- 9. *Joy*.  
eth a man when he hath that  
which he delighteth in, be it ne-  
ver so ill, as it did the inhabi-  
tants of the earth at the destructi-  
on of the two Prophets. Rev. 8. 10

The tenth is *Sorrow*, contrary 10. *Sorrow*  
to joy, which afflicteth the soul,  
causing weeping and wailing, la-  
mentation and mourning, often Ex. 12. 30  
with an out-cry, as in the Land  
of *Egypt*.

The

11. *Anger.* The eleventh is *Anger*, which cometh upon a man, not only  
 1 Sam. 25. for apparent injury, as on *David*  
 Hest. 3. 5. against *Nabal*, but upon imagi-  
 2 Kin. 5. 13 ned wrongs, as an *Haman* against  
 1 Kin. 22. *Mordecai*, *Naaman* against *Elisha*,  
 and *Ahab* against *Micaiah*.

In his  
 Sums.

There is no Passion contrary to this, for though quietness be contrary to anger, yet it's no passion; therefore they are but eleven, as *Thomas Aquinas* reckons them.

Mistress  
 Hearts  
 Man-servant  
 Will  
 is made  
 the Servant  
 to all

Besides these attending verily diligently on *Mistress Heart*, she hath a *Man-servant* called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at *Mistress Heart*s and her maids command.

Love.

If *Love* in a *Maid* effect a young *Man*, though all her Friends be against it, yet mark how she sets *Will* on work for her. I *Will* have him (saith she) though

though I never have good day with him. *Will*, here must make the match against all gain - saying. *Judah* he lusted after one he saw in the way (not knowing it to be *Thamar*) *Will* must here make the filthy bargain. What (saith she) wilt thou give me? *I Will* (saith he) give thee a Kid. Gen. 38. 16.

As *Love* sets *Will* at work, so *Hatred* doth *Hatred*, as we may see in *Esau*, *I Will* kill my Brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, *I Will* be King. In *Gehazy*, greedy of gain, *I Will* run after him; *Will* here made the Feet to run, the tongue to speak, the Hands to receive. So in *Judas*, to betray Christ, *Will* must do it. What *Will* you give me, and I will deliver him into your hands? Thus to these and all other passions, this *Will* is made a Pack-horse, a Slave, and without him they can do nothing. *Will* is the man that must ever do the deed for every passion, though they be contrary one to

to another ; miserable is his service, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

*The  
Hearts  
provision  
for sins.*

When the *Heart* hath entertained her guests thus, as you have heard, and received them into her *Dining-room*, provision is presently made for them, yea she hath it ever ready for them, as never being without many guests.

*Table In-  
stability.*

The *Table* is spread, which all must sit at, and this *Table* is *Instability* : for inconstant are the thoughts of the whorish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another ; although some at one time sit neerer to her

her than another, as guests do  
that sit at such a round *Table*.

The *Table cloth* that covereth *Table*.  
it, is *Vanity*; for upon *Instability cloth*,  
with such vicious guests, what *Vanity*.  
can there be but *Vanity*? This  
*Solomon* found in all his inventi-  
ons, *Eccles. 1.*

The *Bread* set on the *Table*, *Bread*.  
is the *Fitness of every sins proper*  
*object*, without which, sin actual  
can no more live, than a Man  
without Bread.

The *Salt* which seasoneth sins *Salt*.  
appetite to feed it self, is *Oppor-*  
*tunity*, for time, for place, for  
person; this sharpneth sin to be  
working, as the Appetite to re-  
ceive food, when it is well sea-  
soned.

The *Trenchers* to eat on, are *Trenchers*  
*strength* of every mans Nature to  
act sin

The *Napkins* to make clean *Napkins*.  
their hands and mouth in eat-  
ing, are the pretended shews of  
*Ventue*, contrary to these Vices,  
by some good works (so they  
wipe

wipe their mouth, as the Harlot in the Proverbs) and by some good deed of either one kind or other outwardly done; and thus they wipe clean their Fingers, and will not be thought to be the unclean Persons which they are taken for.

*Dishes of Meat.*

The *Dishes* of Meat set before them, are only three.

1. *The Lust of the Flesh.*

The first is the *Lust of the flesh*, and this is served up in the *Plate of Pleasure*.

*Who eats of this*

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. *Lust of the Eyes.*

The second Dish is *Lust of the Eyes*, and this is served up in the *Platter of Profit*.

*Who feeds on this.*

Hereon feedeth Covetousness, Usury, Oppression, Bribery, Extortion, Unhonest gain, and such like. Of one of these two Dishes do all sins taste, except the sin of swearing, in which is lewd prophaneness of Heart, but neither pleasure, nor profit, as in other sins; though by swearing, ungodly



## *The Isle of Man.*

51

ungodly Men sometimes in buying and selling make gain unjustly.

The third Dish is *Pride of Life*, <sup>3. Is the</sup> and this is served up in the *Char-* <sup>pride of</sup> *ger of Worldly Estimation.* This is very windy meat, which puffeth up the mind with vain-glory of an empty title of some honour, as a Bladder is with wind, and yet is very costly feeding.

On this Dish feedeth *Arrogancy*, <sup>Who feeds on this</sup> *Pride of spirit*, love of *Eminency*, desire of *Superiority*, and outward *Reverence*, and such like, for which they are made to pay well.

The *Drink* which they drink <sup>Drink</sup> to make them digest their meat, is the *Pleasurableness of Sin* for the present.

The *Waiters* at this Table to <sup>Waiters</sup> give attendance that nothing be wanting, are the *Eleven Maids*, with *Will* their Man.

These Harlots humour their <sup>How Mrs</sup> <sup>Hearts</sup> <sup>Maidens</sup> <sup>humour</sup> guests, and are ready at a beck to give contentment.

D

Where the guests

*The Isle of Man.*

Where *Incontinency* sits, there  
wanton love will wait.

Where *Displeasure* is, there  
hatred will attend.

Where *Covetousness* is, there  
*Unsatiabie desire* will be.

Where *Flattery*, that base  
humoring disposition to get  
grace and favour, sitteth, there  
*Fear* to offend will stand by.

Where *Impatience* takes his  
place, there *Anger* is ready wait-  
ing to do his will.

Where *Inconsiderateness* sits,  
there *Audacity* and Fool-hardi-  
ness will wait.

Where fullen *Male contented-  
ness* sits, there *Despair* will soon  
give attendance.

Where *Joviality* taketh his  
place, there *Joy* will bid him  
welcome.

Where *Credulity* sits, there  
*Vain-hope* will be.

And thus they attend up-  
on the Table, to give their  
Guests all content to the ut-  
most.

After

After full feeding, follows the *Taking a-*  
taking away of these Dishes of *way vex-*  
Pleasure, Profit, and Honour. *ation of*  
*Spirit.*

Now where *Vanity* was the *Eccl. 2.11*  
*Table-cloth*, what can the taking  
away be, but *vexation of spirit*,  
as *Solomon* speaks? for it is with  
these, as with guests in an *Inne*,  
all merry and pleasant while they  
be eating and drinking, till the  
*Chamberlain* cometh to take a-  
way, and giveth them a round  
reckoning, and then they take to  
their purses with almost a deep  
silence; so unpleasing is payment  
on a sudden.

After Supper, *Mistress Heart*  
providing them their Lodging.

The place they lye in, is but *Lodging.*  
one room for all their Guests,  
but it is large enough for all;  
the Room is *Natural Corruption.*

In this Room lyeth *Mistress* *Natural*  
*Heart*, all her *Maids*, her *Man* *corruption*  
*Will*, and all her guests together,  
like wild Irish.

With these eleven Harlots lye *several*  
these Guests in so many several *Beds.*  
*Beds.* D 2 1. In

*Love**Bed-fel-**lowes.*

1. In the Bed of *Love*, Iye wanton thoughts, lasciviousness, filthy Communication, Fornication, Adultery, Whoredome, and other sinful uncleannesses.

*Hatreds**Bed-fel-**lowes.*

2. In the Bed of *Hatred* do Iye mindfulness of wrongs, Inspeaking, back-biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murther, and such like.

*Desires**Bed-fel-**lowes.*

3. In the Bed of *Desire*, do Iye Covetousness, Theft, Oppression, Robbery, Fraud, Cozenage, and such like.

*Detestati-**ons Bed-**fellowses.*

4. In the Bed of *Detestation*, Iye want of Charity, Disunion of Spirit, Discord, plotting of Destruction, and such like.

*Vain-**hopes**Bed-fel-**lowes.*

5. In the Bed of *Vain-hope*, Iye violent assayes to effect what they hope for: sometimes neglect of lawful means, presumption of mercy, abuse of Gods favour and prophaneness.

*Despairs**Bed fel-**lowes.*

6. In the bed of *Despair*, Iyeth Male-contentedness, Unbelief, servile Fear, and such like.

7. In

7. In the Bed of *Fear*, do lye *Fears bed-*  
Cowardlynes, Flattery, Faint-*fellows.*  
heartedness, Hypocrisie, and Dis-  
simulation.

8. In the Bed of *Audacity* lye *Audaci-*  
these, Headiness, Rashness, da-*ries Bed-*  
ring, desperate attempts, and *fellows*  
such like.

9. In the Bed of *Anger*, do *Angers*  
lye Impatiency, Railing, Back-*bed-fel-*  
biting, Quarrelling, Murther, *lows.*  
and such like.

10. In the Bed of *Joy*, lye *Foys bed-*  
wanton delights, Foolish jesting, *fellows.*  
Levity, and a World of Vanity.

11. In the Bed of *Sorrow*, lye *Sorrows*  
worldly grief, unquietness, mur-*bed fel-*  
muring, discontentedness, and *lows.*  
such like.

Thus are these lodged in Mi-  
stris *Hearts* Chamber, and there  
she lyeth also with the *Old man*,  
and *Will* her Man.

The Bed which they lye upon *The bed,*  
is *Impenitency*, and the *Coverings* is *impeni-*  
are *Hardness of heart*, and *Car-* *tency.*  
*nal security*, in which they lye *The two*  
snorting, carelessly, till the *Chief* *coverings,*

*Constable* come upon them, and attach them all one after another, the greater *Vallains*, and the lesser *Theeves*; not sparing any; He feareth not to attach the Capital, neither passeth he by any of their meanest associates.

*What the  
attaching  
of sin is.*

The attaching of sin is nothing else but the *Apprehension* of *Gods* wrath, striking us with fear through the terrour of the Law, and our guiltiness of the breach thereof.

For in this spiritual attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Laws, are stricken with fear, in their apprehension of Death, which they know they cannot escape.

These *Theeves* thus apprehended, the *Constable* carrieth them to the next *Justice*, by Authority of his Warrant.

*Justice is  
well in-  
formed  
judgment.* The Justice is well informed-  
*Judgment*, able to examine every Malefactor, that is, every sin, brought before him.

A Justice of peace must be a <sup>What a</sup> Man of wisdom and experience; <sup>one a Ju-</sup>  
 So this spiritual Justice must be <sup>stice</sup>  
 a Judgment well informed in <sup>should be</sup>  
 wisdom and discretion, wisely  
 to proceed against sin.

It is meet that a Justice be  
 learned in the Laws, to know  
 how to proceed legally: So must  
 this spiritual Justice be learned  
 both in the Law and Gospel, to  
 know what sins are committed  
 against either of them, and there-  
 after to proceed.

A Justice is commonly to be  
 one in that Country where he is  
 an inhabitant; so this Justice  
 must be every Mans *well infor-*  
*med Judgment* within himself, not  
 another mans; for it is not a-  
 nother mans Judgment, that can  
 sit down in his soul, to try and  
 examine his heart and ways, but  
 his own judgment. *For who* <sup>1 Cor. 2.</sup>  
*knoweth what is in man, saving the* <sup>11.</sup>  
*spirit of a man which is in man.*

The Justices Office is to pre-<sup>what his</sup>  
 serve peace, and to see the Laws <sup>Office is,</sup>

*What well  
informed  
Judgment  
is to do*

observed, and to see to the suppressing of all disorders, routs, ryots, robberies, and conspiracies; also to take order for all vagabonds, stout and sturdy Beggars; yea to see the reformation of all unlawful gaming, and every misdemeaner whatsoever, by Law prohibited; contrary to the peace of our Sovereign Lord the King, and the quiet of the Weal publick; so this spiritual Justice, his Office is to see peace kept between God and himself; to see the Laws of God observed; and to see all disorders in his Soul, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeaner, in thought, word, and deed, forbidden by Gods Law, contrary to the peace of a good Conscience, and the quiet of the soul, contrary to the dignities of a Christian, and the honour of our Sovereign Lord the King, Christ Jesus.

*How to  
deal with*

When a Malefactor is brought before



before a Justice, the Justice is first <sup>a Malefactor.</sup> to examine him, then to set it down, then to bind some over to prosecute against the Felon at the Assizes; and lastly, in the mean space to send him to the Jayle, if he be notailable.

1. He is (as it is said) to examine the party apprehended and brought before him, and to demand his name, then to inquire after the fact, and the nature of it, with the occasions, causes, and degrees, with the associates, evident signs, the fruits, and effects thereof; so this spiritual Justice is to examine sin. <sup>1. Examine</sup>

1. To know the name and nature thereof, and to what Commandment it belongeth, so that he may consider what Statute of God is broken. <sup>Examine sin in 8. things.</sup>

2. What were the occasions offered, as *David*, by looking out, saw *Bathsheba* washing her self. <sup>1. Name & nature.</sup>

3. What were the Causes moving thereto, as Envy in the Jews. <sup>2. Occasion.</sup>

Jews to put Christ to death, and in *Cain* to kill *Abel*.

4. *Kinds.* 4. What are the several *Sorts* under one and the same Capital sin; as under Theft, Covetousness, and Couzenage; under Adultery, Fornication, Self-pollution, &c.

5. *Degrees* 5. What be the *Degrees* in the same sin, as in stealing, not from the rich, but from the poor; not from a stranger, but from a Christian Brother, from Father and Mother: So committing uncleanness, not only with one of no Kin, but with one nigh in blood; in killing not an unknown Person, but against nature, his Father, Mother, his Wife, his Child, himself.

6. *Concomitance.* 6. What sins accompanied the same, as the making of *Uriah* drunk, and the murdering of him, accompanied *David's* Adultery.

7. *Signs.* 7. What are these *signs* thereof, as the rowling eye, filthy speech, and wanton dalliance, are signs

signs of Adultery; all such ornaments and vanities of which *Isaiah* speaketh, are ensigns of Pride.

8. What fruits and effects did follow thereupon; as from will-worship and Idolatry cometh ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of Gods true worship, and sincere Professors thereof, and from this at last comes bloody persecution.

2. In examining, the Justice is to set down the Examination and Confession of the party; so this spiritual Justice, after he hath thus examined his ways, he is to set it down: This is *Serious consideration* of all his sins and offences, and such a remembrance of them, as may make a man to forsake them, and to turn his Feet unto Gods Statutes, as *David* did. The Examination without this, will be in effect as nothing: This must not therefore be at any hand omitted.

2. Write the Examination.

Ps. 119. 3

3 The c

3. *Binds  
over.*

*True Re-  
pentance  
follows  
sin to the  
death.*

3. The Justice is to bind some over to Prosecute against a Felon at the next Assizes and Jayle delivery; so doth this spiritual Justice bind over *True Repentance* to follow the Law, and to give evidence against this *felon sin*, which he is very ready to do; for it cannot be, (if a Mans judgment be well informed upon serious examination with a careful and considerate remembrance of all his sins) but that he must needs perforce be made to sorrow for them, and upon true Repentance, pursue them to death with a deadly hatred.

4. *The  
Mittimus*

*Rom. 6.2.  
Gen. 2.17*

4. The Justice finding the offender notailable by Law, he maketh his *Mittimus* to send him to the Jayle, there to be in du-rance to the next Assizes; So this spiritual justice doth, for he knows by the Law of God, that *the reward of sin* (of what kind or degree soever, greater or less, though but in thought) is

is notailable by any Man. No Man is able to answer God for the least deviation from Gods Law, for if he continue not in all things which God commandeth, he is accursed.

Ezek' 18.  
20.  
Deut. 17.  
Gal. 3.

Therefore none being sufficient to lay in bayl to answer God for the sin, nor sin in it selfailable, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Jayle.

P. 49. 7, 8

The *Constable* you have heard, is *Illuminated Understanding*.

The *Mittimus* given him, is the *active power of the well reformed judgment*, forcing the exercise of the understanding against sin, to find out remedies to keep it under.

*Mittimus*

The *Chief jayler* is *Master New-man*, placed over the Prisoners, and made the *Jayle-keeper* by the Sheriff, for the Prison is his, and he is to answer the King for them.

*Chief  
Jayler,  
Master  
New-man*  
Eph. 4. 24

The

*Sheriff is true Religion.* The Sheriff is True Religion wrought in Mans Soul.

*Under Sheriff, Holy Resolution.* The Under Sheriff is an holy Resolution to perform what the Sheriff commandeth, and what he is by his Office to do.

If any Prisoner, *Sin*, break out, the *Sheriff Religion*, must bear the blame, saying, This is your Religion, is it?

*Fale is subjection.* The Jayle is *Subjection*: for faith the Apostle (as if he were the Jayler) *I keep under*; here is the Keeper, *my body*, here is the Prisoner, *and bring it in subjection*; here is the Prison. VWhen sin is brought under subjection, that it doth no more reign, (as it doth in all natural Men, but not in the regenerate) then it is put in Prison, but not before.

3. *Under-Jaylers.* Now the chief Jayler, Master New-man, hath with him three *Under-Jaylers* to look well to the Prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to brake Prison daily, if they be not diligently seen unto. This

This Master *New-man's* three Under Jaylers are his Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by St. *Paul* in his Epistles. *Eph. 4.4 Col. 3.10*

1. Is *Saving Knowledge*; This looks to these sorts of Prisoners; Ignorance especially, wilful error, vain opinions, jangling Sophistry, false Doctrine, Heresies, Doctrine of Devils, and such like. *1. Knowledge, what Prisoners he looks unto Col. 3.10*

2. Is *True Holiness*; he looketh to all the transgressors of the first Table, as to Atheisme, Paganisme, Judaisme, Turcisme, Unbelief, Desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will worship, Imagery, meer outward service without the inward, Papistry, and all corruptions of Gods worship; likewise to Blasphemy, rash-swearing, false-swearing, cursing, idle talk of God, contempt of his Word and works, a vicious life. *2. Holiness what Prisoners he seeth to Eph. 4.24*

Lastly,

Lastly, to Sabbath breaking, neglect of publick worship, prophaneſs, perſecution of the truth, & to an infinite number of other ſins againſt God, & true holineſs.

3. *Is Righteouſneſs*: This looks to all the ſins againſt the ſecond Table, as to rebellion, diſobedience, murder, malice, adultery, fornication, theft, and cozenage, to falſe witneſs-bearing, to back-bitings, to diſcontentment, and to all other tranſgreſſions, many and manifold, comprehended under theſe Commandments.

*Sins be unruly.*

Now becauſe theſe Priſoners be unruly, if there be not a ſtrict hand kept over them; therefore leſt they ſhould at unawares break forth, to the danger of the *Sheriff Religion*, the *Jayler Maſter Newman* hath Fetters, Gives, Bolts and Manacles to hold them in, & to have them at command.

*Spiritual bolt and fetters*

And they are theſe; *Reſpect* unto the Commandments of God in all our ways; *Holy meditation*



tations, lawful Vows, Religious Fasting, fervent Prayer, and conscientious Practice of our Christian duty to God and Man. All these are strong chains and links, to keep under, and to fetter the body of sin, and all the fruits thereof, and to hold them up in subjection, to keep the whole man in obedience unto God, *Gods Word an hammer, Jer. 23. 29.* when they be fastned and knock'd on by the hammer of Gods Word and the effectual power thereof.

But it is not enough thus to imprison them, and to see them bolted, and thus fettered, but also for him to see the Prison be strong; for the Prisons of the best Keepers that ever were, have been broken: Drunkenness brake out from Noah; rash & unadvised speeches from Moses, Idolatry from Solomon; Adultery from David; cursing & false swearing from Peter. *Prison to be seen to.*

Therefore the Jayler master *Doors of the Prison to be fast locked with several keys* New-man, must look dayly to the prisoners, and to see the Prison-house sure: and to do this,

1. He

1. He must see the doors which are his Senses to be shut, and to have a care to lock up *Taste* (that Drunkenness, and Gluttony break not out) with the *Key* of moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *Key* of Trying before we trust. To lock up *Seeing* (that Uncleaness break not out) with the *Key* of continency, and to bar this door fast also with contentation, that covetousness break not forth.

*Lewd  
compani-  
ons.*

2. In the next place he must take heed that no lewd companions lurk about the Prison-house, either by day or by night, lest they cast in Fyles, to fyle off the bolts, or pick-locks to open the doors, to let the Prisoners escape.

These lewd Companions are the *Devil*, the *wicked*, and our own *corrupted Reason*. Their files and picklocks are *suggestions* from Satan, evil counsel from men,  
*V*World-

*Files and  
picklocks.*

Worldly, and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the doors of senses, that sin may break loose and get out of subjection, to the Jaylers overthrow and utter undoing, if diligent watch be not kept.

3. He must see the VValls of *walls* the Prison, that they be strongly *whereof* built with good Stones cemen- *built.* ted together. These are Moral Vertues, and Evangelical Graces, by which, as by VValls, our Sins, and our natural corruptions are kept in. Though Master *Newman* lock and bar the doors, yet if the VValls be weak, the Prisoners may get out.

4. And Lastly, he must look *Foundati.* well to the Foundation of the *on of sub-* House, that it be not undermi- *jection.* ned. The true foundation of *Rom. 6.* Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, thorow the operation of his

his Spirit, by the Word, we are ingrafted,

This must not be undermined by the Popish Doctrine of Free-will, and Abilities of our selves to overmaster sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the jayle under *Master New-man*, until the time of the Assizes.

And thus much for the first part of my Text, the searching, the attaching, and Imprisoning of sin. The other part, which is the *Trial*, followeth.

---

THE



THE  
SECOND  
PART.

**A**T the time of Assizes by Assizes,  
the Kings appointment, the time  
cometh the Judge attended on of Trial.  
by the Sheriffs, the Justices of the  
Peace, and such as necessarily  
are to be there, for the dispatch  
of such businesses, as do come to  
be tried and adjudged.

The Judge coming in place,  
he hath his Seat, or Bench, and  
being set, the Commission is read.

The Judge is a Judge of Oyer  
and Terminer in the Circuit  
where he is appointed to sit.  
The iudgment here is absolute,  
with-

without any Appeal from his Sentence.

*Judge is* The Judge spiritually understood, attended upon by *Religion* the Sheriff, and the *Under Sheriff* Resolution, is *Conscience*.

From this Judgment is no Appeal, for he is in Gods stead, therefore must his sentence stand and we must submit to it.

*Bench is* The *Seat* or *Bench* on which this Judge sitteth, is *Impartiality*; for Conscience well informed, will Judge in righteousness and truth, without all partiality, without respect of any Person. He regardeth not the rich and mighty, no Bribe can blind him, neither doth he pitty the Person of the poor, to give for pitty an unjust sentence; but as the truth is, so speaketh he.

*Commission active power of conscience* The *Commission* is the active power of Conscience, given of God by his VVord, to condemn the nocent, and to quit the innocent, except this Commission be lost.

Some-

Sometimes it is lost, as when *Commis-*  
 Conscience is *dead*, as in all ig- *sion lost, is*  
 norant Persons, or *seared* with *the dead,*  
 an hot Iron, as some mens have *seared, or*  
 been, and are, such as fall from *benum-*  
 the Faith, and are past feeling, *medness*  
 by reason of the blindness of *of consci-*  
 mind, and hardness of heart; *ence.*  
 or else *benumbed*, as in those that *1Tim.4.2*  
 fall into some grievous sin, as *Eph.4.19*  
 did *David*, who lay therein, un-  
 till *Nathan* found the Commis-  
 sion, and acquainted him with  
 it, when he said, *Thou art the* *2Sa.12.7.*  
*Man.*

If the Commission be lost, the  
 power of Conscience lyeth dead,  
 seared and benumbed, then the  
 Judge can do nothing till it be  
 found; and being found, it is  
 read openly.

The reading of this *Commis-* *Reading*  
 sion before the whole County, *the Com-*  
 is every *Mans experimental know-* *mission.*  
*ledge of the Power of Conscience,*  
 by which is acknowledged his  
 Authority, to sit as Judge over  
 every *thought, word, and deed of*  
*Man.* The

*Circuit, in  
which  
Consci-  
ence sits  
and judg-  
eth.*

The *Circuit* of this Judge is his own *Soul*, he is not fit to sit and judge of ~~fother~~ *other* Mens thoughts, words, or deeds, but of the thoughts, words, and deeds of that Man, wherein he is. A mans own Conscience is judge of himself; to judge another is out of his circuit, neither hath he any Authority from the King of Heaven to enable him so to do. Knowledge may go out to see and discern of other mens ways, but Conscience keepeth ever at home, and sits within to judge of that mans courses, whose Conscience he is. Conscience only troubles a man for his own sins, it cannot for another mans, but as far forth as he hath made them his own, and being accessory to them by commanding, al-  
*Accessaries*  
*to sin.* *luring, counselling, commanding, excusing, defending, or winking thereat,* when he ought by his place to have punished the same.

This Judge in his Circute is Oyer and judge of Oyer and Terminer; Terminer. He



He will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is he prudent and careful to know what, and whereof to give sentence, before he doth judge. This is the Judge.

The *Justice of peace* in the County are there, and do sit with the Judge, and are in Commission with him. Of these some are of the *Quorum*, and of better rank, some are meaner Justices, and take their place lower.

*Justices of Peace.*

The Justices of Peace in the soul of better rank, are *Science*, *Prudence*, *Providence*, *Sapience*; the inferiours are *Weak-Wit*, *Common-Apprehension*, and some such like.

*Justices of Quorum.*

These Justices have their Clerks there ready with their Examinations and Recognizances. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*: *Justice Providence*, his Clerk is *Diligence*:  
E *Justice*

*The Justices Clerks*

*Justice Sapience*, his Clerk is *Experience*: *Justice Weak Wit*, his Clerk is *Conceit*: and *Justice Common Apprehension*, his Clerk is only *Sense*; a couple of poor *Justices*.

With the Judge and chief *Justices*, are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

*Kings  
Sergeant.*

The *Kings Sergeant* is *Divine Reason*, a man of deep Judgment in the Laws of his Sovereign, swaying much with the Judge.

*Kings At-  
tourney.*

The *Kings Attourney* is *Quick-sightedness*: both are excellent Helps and Assistants to search out, and to handle a cause before Judge *Conscience*.

For *Quick-sightedness* will soon espy an error in Pleading, and *Divine Reason* will enforce a just conclusion, and so move the judge to give sentence according to equity and right. If these should be wanting, many matters would go amiss.

*Clerk of  
Assizes.*

There is also the *Clerk of the Assizes*,

*Affizes*, the keeper of the Writs, that hath all the Inditements.

This Clerk is *Memory*, which *Memory* retaineth all those names of every sin, with the nature of the Offence, and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerk there is the *Clerk of Arraignment*, who readeth the inditements.

This Clerk is the *Tongue*, making Confession of our sins.

Lastly, there is the *Cryer*.

This is the *manifestation of the Spirit*.

Before the Clerk of the Arraignment readeth an Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance*, or godly Sorrow.

The framing of the Inditement is the laying open of Sin, as it may be known and found out to be sin, according to

*Grand Jury.* the true nature thereof.

Moreover, an *Inquest*, or *grand-jury* there must be, by whose *Verdict* the offender is Indited, and made a lawful Prisoner; yet is this Inditement *no* Conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the Complainant, they write either *Ignoramus* or *Billa vera*:

*Ignoramus, Billa vera.*

If the former, then the complaint is judged false, it is left in record, but the Prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to the Tryal at the Bar.

*Pen-men of Scriptures are the Grand Jury.*

This *Grand Inquest* or Jury, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

By the Verdict of these, every thought, word, and deed of man, is either freed, or made a lawful Prisoner.

But

But yet this *Verdict* is no law-  
full conviction of particular  
Men, till they be rightly ap-  
plied.

If they write upon the indite-  
ment or Bill framed, *Ignoramus*; <sup>What</sup> *Gods word*  
that is, if the Holy Scriptures of <sup>makes no</sup>  
God declare it not to be a Sin, <sup>sin, is no</sup>  
it is no Sin: for <sup>sin.</sup> *Where there is*  
*no law, there is no transgression.*

Rom 4.15

Not the complaints of all under  
Heaven, not all the Laws of Men,  
Decrees of Councils, the Com-  
mandements of Popes, can make  
that a sin, which they write *Ig-  
noramus* upon.

Therefore the Bills of Indite- <sup>False in-</sup>  
ment framed by those false in- <sup>formers</sup>  
formers before mentioned, <sup>what they</sup> *For-*  
*mality, Worldly Wisdom, Luke-* <sup>be.</sup>  
*warmness, Meer civil honesty, Ma-*  
*chiavillianisme, Statisme, Liberti-*  
*nisme, Scrupulosity; and Papistry,*  
*against Christian Conference, Godly*  
*sincerity, true Zeal, strict Conver-*  
*sation, Reformation of disorders,*  
*and the rest, are false accusers,*  
*and have upon their complaints,*

written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, Justice *Science*, Justice *Prudence*, Justice *Providence*, and Justice *Sapience*, are not to be admitted, nor Judge *Conscience* to be troubled therewith, though all the Popes, the whole Popish Church, all popish Councils, and all the Popishly affected Statists in the World plead for them, for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bills of complaint.

*That  
which is  
condem-  
ned by  
God, can-  
not be dis-  
penced  
with by  
Man.*

But if these write *Billa vera*, that is, if the holy Pen-men have set down any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtill distinctions of the most learned, no Custome, nor any thing else whatsoever, can acquit it from sin, but sin it is, and so must it be taken as a law-  
ful

ful Prisoner to be brought to the Bar, and put upon the Jury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the Bar before the Judge.

The Prisoners are *Sins* (as you *Prisoners* have heard before) the *Old man sins*. with *Mistriss Heart*, her *Maids*, and *Will* her man.

Their *Bringing forth* is the manifestation thereof by the Jayler *Bringing forth*. Master *New-man*, Knowledge, Holiness, and Righteousness.

They are chained; for sins *Chained*. are linked together, as Adultery and Murther in *David*: Pride with hatred of *Merdecas* in *Haman*: Covetousness and Treason in *Judas*; Covetousness, Hypocrisie, and Lying in *Ananias*, and *Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Eva*. They therefore are brought out *chained together*.

*The Bar.* The Bar is the *Apprehension of Gods Wrath* due for sin.

After all this, when the Prisoner standeth at the Bar, a Jury for Life and Death is impanelled, who are for the King, and are sworn to give in a true *Verdict*, according to their *Evidence*.

*Petty Jury* This Jury is a chosen company of excellent Vertues, the fruits of the spirit, delivered in by the Sheriff, Religion, to be called, and to be of his Jury in the behalf of the King's Majesty, *Jesus Christ*, to go upon the Prisoners, the *Fruits* of the *Flesh*, which stand at the Bar.

*Jury called by name.* Their names being given up, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them, then the Cryer, *Manifestation of the Spirit*, calleth them one by one to appear, as the Clerk nameth them; and they are these.

*Acts 15.9.* 1. Call Faith. Cryer. *Vnus aues* Faith, which purgeth the Heart.

2. Call



2. Call love of God. Cryer. *Job 5. 5.*  
*Vous aues* Love of God, which is  
 the keeping of the Commande-  
 ments.

3. Call Fear of God. Cryer. *Prov. 1. 7.*  
*Vous aues* Fear of God, which is  
 the beginning of wisdom.

4. Call Charity. Cryer. *Vous 1 Cor. 13. 6*  
*aues* Charity, which rejoyceth  
 in the truth.

5. Call Sincerity. Cryer. *Vous Job. 1. 47*  
*aues* Sincerity, which makes a  
 true Israelite, in whom there is  
 no guile.

6. Call Unity. Cryer. *Vous Acts 1. 14.*  
*aues* Unity, which maketh Men *and 2. 1.*  
 to be of one heart, and is the *Eph. 4. 3.*  
 bond of Peace.

7. Call Patience. Cryer. *Vous*  
*aues* Patience, which worketh  
 experience, and by which Men  
 possess their Souls.

8. Call Innocency. Cryer. *Vous Rom. 5. 4.*  
*aues* Innocency, which keepeth *Luk 21. 19*  
 harmless.

9. Call Chastity. Cryer. *Vous*  
*aues* Chastity, which keepeth un-  
 defiled.

E 5 10. Call

10. Call Equity. Cryer. *Vous aues* Equity, which doth right to every Man.

11. Call Verity. Cryer. *Vous aues* Verity, which ever speaketh truth.

12. Call Contentation. Cryer. *Vous aues* Contentation, which ever rests satisfied.

Then the Clerk saith, Count. And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

*Faith*, one. *Love of God*, two. *Fear of God*, three. *Charity*, four. *Sincerity*, five. *Unity*, six. *Patience*, seven. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good Men and true, stand together and hear your Charge.

*Graces  
wherewith  
we should  
all be qua-  
lified.*

With all these Graces shou'd the Soul of man be endued to proceed against Sin, we should be able to say, that we have them by

by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjoyntly have power to discern of any sin, and to give a just Verdict thereupon. *The Charge what it is*

This Jury thus called and impannelled, are commanded to look upon the Prisoners at the Bar, upon whom they are to go. *The Jury look on the Prisoners.*

This is when we oppose Vertues to Vices in our meditation; that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deep hatred of Vice.

This is the Jury of Vertues profitable looking upon Vices the Prisoners at the Bar. *Jury of Vertues.*

The Prisoners, though they stand together, yet are they to answer one by one. So.

*A distinct  
knowledge  
of sin ne-  
cessary.*

So sins must distinctly one by one be arraigned; for we cannot proceed against sin, but upon a particular knowledge thereof.

A general, and so a confused notion of sin (which yet is that which is in most Men) will never make a Man truly to see how his estate standeth with God, and so to bring unto death.

The Prisoners, at the sight of the Jury, and naming of them, have leave to challenge any of them; if they can give good reasons against this or that man, they are put off the Jury, and other chose in their stead.

*Jury chal-  
lenged.*

These Prisoners seeing such a Jury, presently begin to challenge them.

*What ver-  
tues & vi-  
ces be in  
opposition*

*Unbelief* he cryeth out against *Faith*, as his Enemy. *Hatred* of God, against the love of God, as his Enemy. *Presumptuous sinning*; against the *Fear* of God, as his Enemy. *Cruelty*, against *Charity*, as his Enemy. *Hypocrisie*, against *Sincerity*, as his Enemy. *Discord* against

against *Unity*, as his Enemy. *Anger*, *rage*, and *murmuring*, against *Patience*, as their Enemy. *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemy. *Wantonness*, *Adultery*, *Fornication*, and *Uncleanness*, cry out against *Chastity*, as their deadly Enemy. *Conzenage*, *Theft*, and *Unjust dealing*, against honest *Equity*, as their Enemy. *Lying*, *Slandering*, and *False-witness-bearing*, against *Verity*, as their mortal Enemy. And Lastly, *Greedy Desire*, *Covetousness*, and *Discontentment*, cry out against *Contentation*, as their Enemy.

All these together challenge the whole Jury, crying out and saying (Good my Lord) these men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord Chief Justice very often; and importu-

*Virtue  
bindes  
corruption  
to the good  
behaviour.*

portunately, to bind us all to the good behaviour, and to cast us into Prison, as we have been by their meanes. They have made Master *New-man* the Keeper, and his under Keepers to deal very hardly with us.

It is well known (my Lord) that *Chastity* procured Master *New-man* almost to famish *Incontinency* to death. Good my Lord consider of us, these are our most bloody and cruel Enemies: We appeal to your Lordship, to God, and to all good men that know both them and us, that it is so.

*The Prisoners  
Petition to  
the Judge.*

Our humble suit to your Lordship therefore is, that more indifferent Persons may be chosen to go upon us, else we are all but dead men. We do know (my Lord) that there are here many other of very good and great credit in the World, fit to be of this Jury, men very well known to your Lordship, and to Master Sheriff. and the Worshipful Gentlemen. These are men of worth.

worth (my Lord) of far more esteem every where, than these mean men here, picked out of purpose by Master Sheriff. These (my Lord) of the Jury are men of small reckoning in the Country. These live scattered here and there, almost without habitation, except in poor Cottages; so as we marvel (my Lord) how they can be brought in for Freeholders, hardly any one of them is of any account with men of great estates, and of worth in the *Land*. Good my Lord, consider of us.

Then the judge asketh them, what these men be, of whom they speak, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Careless, Master Chiverel, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Outside, Master Ambidexter, and Master Neutrality,* Indifferent Gentleman.  
all

all (my Lord) very indifferent men betwixt us and them Gentlemen, Free-holders, of great means, we beseech you (my Lord) to shew us some pittty, that they may be of the Jury.

The Judge informed by those worthy *Justices of the Quorum* concerning these men so named by the Prisoners, and knowing the honesty and good credit of the chosen Jury; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerk therefore is commanded to go forward, and then he readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Bar.

The first which is called out, is the *Old-man*.

i. Old-  
man Ar-  
raigned.

Then saith the Clerk, Jayler, set out *Old man* to the Bar.

Then he is brought to the Bar, and commanded to hold up his hand, and his *Inditement* is read.

*O.d.*



*Old man*, thou art indited here by the name of *Old-man*, of the Town of *Evahs Temptation*, in the County of *Adams Consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou didest corrupt the whole Nature of man, Body and Soul, loading all and every of his Posterity, coming by generation, with the body of Sin, making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions, but making him prone to all evil, bringing him captive to imperious Lusts, and so causing him to live in continual rebellion against God, contrary to the peace of our Sovereign Lord the King, Jesus Christ, his Crown and Dignity.

*His Inditement.*

What sayest thou to it?

He pleads not guilty, and so puts himself to the Trial.

Then the Cryer calleth for Evidence Evidence against the Prisoner.

Then cometh forth *David*,  
whose

*David* whose evidence is this, *I was sha-*  
*Psal. 51. 5* pen in iniquity, and in sin hath my  
*Job 25. 4* Mother conceived me. *Jobs* is this:  
 He cannot be clean that is born of a  
*Isa. 48.* Woman. *Isaiah*, his evidence is,  
 That all are Transgressors from the  
*St. Paul's.* Womb. *Saint Paul's* Evidence is,  
 most clear; for being asked what  
 he could say? He answered (my  
 Lord) this *Old man* hath been  
 the death of very many. I have  
 woful experience of him, a  
*Ro. 5. 15.* wretched man hath he made me,  
*Ro. 7. 8.* He took occasion by the Command-  
*11. 13. 21* ment to work all concupiscence in  
*15, 19, 23* me, He deceived me, and slew me,  
 wrought death in me, so that in my  
 flesh dwelleth no good; but when I  
 would do good, evil is present with  
 me; so that through him the good  
 I would do, I cannot, and the evil I  
 hate, that I do; He maketh War  
 against the Law of my mind, and  
 bringeth me into captivity to the  
 Law of sin. Thus (my Lord) is  
 in me the *Body of Death*, from  
 which I desire to be delivered;  
 and this is that I can say.

The

The evidence being thus clear, the Jury presently, being all agreed, give in their *Verdict*, and *Verdict*. being asked what they say of the Prisoner at the Bar, guilty, or not? they answer, guilty.

Then he asked what he can say for himself, why sentence should not be pronounced against him?

Good my Lord, saith he, I am *Old man's* wrongfully accused, and am *Plea*. made the man I am not, there is no such thing as *Original Cor-* *Pelagius* *and Ana-* *baptists*. *ruptions Pelagius*, a learned man, and all those now that are called *Anabaptists* (who well enough know all these *Evidences* brought against me) have hitherto, and yet do maintain it, that *sin cometh by imitation, and not by propagation, and in-bred pravity*. Good my Lord, I beseech you, be good unto me, and cast not away so poor an *Old man*: (Good my Lord) for I am at this day 5569 years old.

Then said the Judge, *Old man*,  
the

the Evidence is clear, those thou hast named, are condemned Hereticks; and as for thy years, in respect of which thou cravest pity, it is pittie thou hast been suffered so long, to do so great, and so general a mischief as these good men do witness against thee.

O my Lord, I beseech you then a Psalm of Mercy.

*Old-man*, the Law of the King allowes thee not the benefit of the Clergy, for *The reward of sin is death*; This is his Majesties Decree, unchangable, as the Law of the *Medes* and *Persians*.

*Object.* Good my Lord, that is meant only of actual sin, and not of me.

*Answ.* That is not so, for Original  
*Rqm. 5.* sin is sin, and all men know that Children die, that never sinned by imitation, nor actually after the similitude of *Adams* transgression, *And death goeth over all, in as much as all have sinned.* If sin were not, in Infants, they could

could not die ; hear therefore thy ſentence.

Thou (*Old-man*) haſt by that name been indited of theſe Felonies, Out-rages, and Murders, and for the ſame arraigned ; thou haſt pleaded, Not guilty, and put thy ſelf upon the *Trial*, and art found guilty ; and having nothing juſtly to ſay for thy ſelf, this is the Law ; Thou ſhalt be carried back to the place of Execution, and there *be caſt off, with all thy deeds, and all thy members daily mortified and crucified with all thy luſts*, of every one that hath truly put on Chriſt.

*The ſentence.*

*Eph. 4. 22  
Col. 3. 5, 9*

This ſentence pronounced, the Sheriff is commanded to do Execution, which *Religion* by his *Under - Sheriff Resolution*, ſeeth throughly performed.

The *Executioner* is he that hath put on Chriſt, *Gal. 5. 24.*

*Executioner.*

This Priſoner thus proceeded againſt, the Jayler is commanded to ſet out Miſtriſs *Heart* to the Bar, who is commanded to hold *up tryed.*

*Miſtriſs Heart*

up her hand, and then is her inditement read.

*Her Inditement.*

Mistriss *Heart*, thou art here indited by the name of Mistriss *Heart of Soul*, in the County of the *Isle of Man*, that also upon the day of mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old man*, and also *Will* thy man, and hast been so hardned, that thou couldest not repent, and so blind, that thou becamest past feeling, and hast made men to give themselves over to all lasciviousness, to work all uncleanness, even with greediness, to be also very slow to believe all that the Prophets have spoken; and to be so enraged with choller sometimes, as to run mercilessly on Innocents to murder them, and to cause men most cursedly to depart from the living God. Thou hast been, and art also in confederacy with all, and every evil thought, word, and deed, committed against God and man. Thou hast been

*Rom. 2. 5*

*Eph. 4. 18*  
*19.*

*Luk. 24.*  
*25.*

*Act. 7. 54.*

*Mat. 9. 4.*  
*& 21. 34*

been a receptacle of all the abominations of every sin whatsoever, *Job. 13. 2* and hast had conference with Sathan to lye unto the Holy Ghost, *Act. 5. 3.* and for greedy gain; at the Devils suggestion, hast set some on work to play the Traytors to the shedding of the innocent blood of our Sovereign, contrary to the Peace of the King *Job. 13. 2.* his Crown and Dignity. What sayest thou to this inditement? Guilty, or not guilty.

She answers, Not guilty, and puts her self to the Tryal.

Then the Cryer saith, If any man can give Evidence against the Prisoner at the Bar, let him come; for she stands upon her deliverance; then come in such as can say any thing against her, and first is *Moses.* *Heart's Accusers.*

*Moses,* What can you say against this Prisoner? look upon her, see if you know her. *Mose.*

My Lord, I know her well enough, she made me, and my brother *Aaron* to speak so un- *ps. 106.*  
advi- *32, 33.*

advisedly with our lips by her passion, that we could neither of us be admitted to go into the Land of *Canaan*. This I can say of her, *That every imagination of her thought is only evil continually,* and that naught she hath been from her youth up.

Gen. 6. 5.  
Gen. 8. 21

*Moses* having ended, then saith the Judge, Is there any more?

To whom answer is made, Yes (my Lord) there is *Jeremy* the Prophet.

*Jeremy*, *Jeremy* the Prophet look upon the Prisoner, can you say any thing on the behalf of his Majesty?

My Lord, this I can say, *That she is deceitful above all things, and desperately wicked;* so that no man without Gods special assistance can either find out her devices, or escape her treacheries.

Jer. 17. 9

And this moreover I know, that she hath been sent unto and forewarned to wash her self of her wickedness, and yet for all this



this, she doth lodge still ill thoughts in her house. Yea (my Lord) she hath seduced many from God, making them to walk after her evil counsels and imaginations, to their utter destructions. And I am truly informed, that there is ever the place where the enemies of their own Souls do work their wickedness and mischiefs.

*Jer. 4. 14. Jer. 7. 24. Jer. 9. 14. Jer. 11. 8. Jer. 13. 10. Psal. 58. 2*

Is there any more *Evidences*?

Yes, my Lord, here is *Ezekiel*.

*Ezekiel*, What can you say? *Ezekiel.*

My Lord, I can witness thus much; such is her lewdness, that she followed after Idols, and after Covetousness, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelessly and lawlessly she carrieth her self, that if such lewd companions come not in to her, she will go out, and follow them.

*Ezek. 20. 20. & 3. 33. 1.*

These be witnesses enough, saith the Judge to condemn her, but is there any other?

Yes, my Lord, please you here

F

are

are more; here is St. *Matthew*.

St. *Matthew*, What can you say against the Prisoner at the Bar?

St. *Matt.* My Lord, I have heard it from the mouth of my Lord chief Justice himself (when I did attend upon him, he having occasion publickly to speak of her) that out of the heart do come evil

Mat. 15. 9 thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, and Foolishness. All these evils he witnesseth to come forth of her House; so that it is evident against her by his honours undoubted testimony, that she is an harbourer of a company of very bad and unsufferable guests. St.

St. *Mark*

Mark. 7.

21, 22, 23

Mark here, next me, can witness as much.

It is very true my Lord.

Here is an Harlotry indeed (saith the Judge) Jury, if you be agreed, give in your Verdict, what say you of this Prisoner?

Guilty,

Guilty, or not guilty?

We say, Guilty, my Lord.

Woman, - what canst thou say for thy self, that sentence according to Law, should not be pronounced against thee?

Ah, good my Lord, take pitty *Hearts*  
on me, a poor weak old Woman; *Plea for*  
these men speak against me the *her life.*  
worst that they can because I would not be ruled by them. They speak of malice my Lord. If I have misdemeaned my self any way, it was by this *Old-man* my Fathers misleadings. (My Lord) by whom, I thought, that being a Woman, I should be wholly guided. But hear me (good my Lord) I beseech you, let not these mens testimonies cast me away; for I did dwell with as good men, and better than they are, or ever were (my Lord) as other can witness, to my great commendations.

Then saith the Judge, who are these I pray you?

I dwelt (my Lord) with King Ps. 101. 1.

1 Cbr. 39 *David*, with King *Solomon*, and  
 19. 15. 17 was in their house held to be a  
*perfect Heart*; So was I after ac-  
 counted in King *Asa's* house.  
 Yea, my Lord, with *Abraham* the  
 Father of the Faithful, was I  
 found *faithful*, and such hath  
 been my credit, that I was well  
 spoken of even to God himself  
 by good King *Hezekiah*. That all  
 this is true that I say, I beseech  
 you to ask *Isaiah* the Prophet, as  
 also *Nehemiah*, and others that  
 have recorded the same.

*Ignorant*  
*People*  
*Praise*  
*their*  
*Heart.*

Besides all these (be pleased to  
 hear me, Good my Lord) ask all  
 the Country People, and they  
 will with one mouth speak well  
 of me. They have (say they) a  
 good *Heart* towards God, and  
 that ever since they were born,  
 they never found me so wicked  
 as these witnesses are pleased to  
 speak. I hope therefore (my  
 Lord) that you will be pleased  
 to be good to me, good my Lord  
 pittie a very old aged poor Wo-  
 man, as ever you came of a  
 Woman.

Wo-

Woman, Woman, for the witness-<sup>The Judges speech to her.</sup>esses against thee, they are without exception, and thy own mouth doth condemn thy self, in that *first*, thou dost confess, that thou wouldest not be ruled by them when these holy men were sent unto thee, and that with special command from his Majesty to see thee reformed. *Again*, that thou dost acknowledge thy self to have been wholly led by the *Old-man*, one now most justly condemned by the Law to be crucified.

As touching *David's* heart, *Solomon's* heart, *Asa* his heart, the faithful heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy self, thou dost lewdly seek to deceive by equivocation, and to beguile the standers by with thy *tricks* of *Jesuitical* couzenage. True it is, that there is <sup>Mat. 13. Luke. 18.</sup> great commendation of an <sup>The heart is twofold</sup> heart, and the same to be an honest, and good heart, an upright heart, a  
F 3                      faith-

*Sanctified*

faithful heart. But Woman, this is the heart sanctified, and purged by faith in all those that are born anew of Water, and the Holy Ghost; but this is not that which thou art, the natural and

*Corrupt.*

corrupt heart: Thou art that commendable heart in name only, but not in quality, therefore thy boasting is vain, thy pleading subtilty, verifying *Jeremiah's* evidence of thee, that thou art very deceitful.

\* As for the vulgar praising of thee, it is through their own self-love, and foolish self-conceit, and their utter ignorance of thee, that maketh them to speak so well of thee, Thou dost therefore but trifle away the time, and trouble the Assembly.

As for thine age, it procureth thee no pitty at all, because thou hast beguiled, undone, and bewitched so many. Thine Age should have taught thee better things, but thy obstinacy in wickedness would not suffer thee.

Hear

Hear therefore thy sentence.

Thou Mistriss *Heart* hast been *Sentence*  
indited by the name of Mistriss *against*  
*Heart*, of those Felonies, Mur- *Mistriss*  
thers, Conspiracies and Rebelli- *Heart.*

ons, and for the same hast been  
arraigned : thou hast pleaded not  
guilty, hast put thy self to the  
Trial, and been found guilty,  
having nothing justly to say for  
thy self. This is the Law. Thou *Her pu-*  
shalt be carried back from *nishment.*  
whence thou camest, and there  
live condemned to perpetual  
imprisonment, under Master  
*New-man* the Keeper, without  
Bail or Mainprize. Jayler take  
her to thee, look to the Prisoner,  
and keep this *Heart* diligently,  
*and take heed lest there be at any* *Pro. 4. 23.*  
*time in you an heart of infidelity* *Heb. 3. 12*  
*to depart from the living God.* Mr.  
Sheriff Religion, and the Under  
Sheriff Resolution, to see it per-  
formed very carefully and speed-  
ily according to the sentence gi-  
ven.

After Mistriss *Hearts* arraign-

F 4

ment

ment, and condemnation, *Wilful Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

*Will ar-  
raigned.*

*Wilful Will*, thou art indited by the name of *Wilful Will*, of the Town of *Free*, and in the County of *Evil*, that thou partaking with *Old-man*, and lewdly living at the bent of *Mistress Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any solicitation of those her harlotry Maids, her passions, hast from time to time gathered together all the Powers thou couldest make within this *Isle of Man*, to raise rebellion, and by force and armes hast often attempted to rush in, and upon his Majesties *Garrison*, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Island*, and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Sovereign  
Lord



Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, Guilty, or not guilty?

His answer was, Not guilty (my Lord) and so put himself upon his Trial by God and his Country.

Then were witnesses called out, *witnesses.* and the first of them was the *called out* Captain of the Garrison, which was one Captain *Reason.*

The Captain coming before the Judge, was asked what he could say for the King, against the Prisoner at the Bar?

My Lord, saith he, by my *Captain's* Sovereigns appointment, I was *Reason* made Captain of this Garrison in *Soul*; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under me, and at my command, and not to do what he himself listed.

But he having conceited himself to be free, and not under controlement, and being grown

Reasons  
and argu-  
ments to  
convince.

Full, he hath by the bewitching of Mistriss *Heart*, and her maids, endeavoured to bear all the sway treading down with contempt all my lawful commands. I made many *fortifications* against his violent courses, to restrain his out-roads, lest thereby he should have made way for his Enemies breaking in upon us, to the danger of the whole *Island*; but all these fortifications very often he hath defaced, and by the force of strong passions, he hath born them down before him without any regard of supreme or subordinate authority whatsoever. He may well (my Lord) be called *Wilful-Will*, for except he be more under subjection, neither I his Captain, nor ever an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Town of *Soul* will be overthrown, and all the *Island* fall into the Enemies hand, to the great dishonour of his Majesty.

jesty. And this is that which I have, for the present, to say. My Officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerk, Cryer, call in Captain *Reason*, *Lieutenant*.

What's his name, saith the Cryer?

He is, saith the Clerk, called *Discourse*.

Lieutenant *Discourse*, come in to the Court, *Vous aves* the lieu-

*The Lieutenant his witness.*

tenant, what can you say touching this *Wilful-Will*, the Prisoner at the Bar?

My Lord, my Captain and I have had many occasions of much conference upon every serious business, into which this Prisoner hath often intruded himself, and thereby hath greatly hindered our designments. For say we what we could, he would have all things go after his pleasure, and only to satisfy the lust of

*The Isle of Man.*

of Mistriss *Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to deny them any thing.

Our *Ancient* (my Lord) can farther inform you.

How call you him saith the Judge?

He is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court, *Vous aves Profession*.

*Ancient*, What can you say for the King against the Prisoner at the Bar?

*The Ancient his witness.*

My Lord, when I bare my colours of a *Holy Conversation*, and displayed the same in *Word* and *Deed* before the company, he hath attempted, and that not feldome, to rend and tare them; and this not only within our selves, but sometime also before, and in the very sight of the Enemy  
my

my hath sought to deface my colours, through his violent disposition, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine only, but to the whole *Band* of good qualities, gifts, and graces in the Town of *Soul*.

So heady he is, and so perversly bent to his own will, that he never regardeth for the present what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to hear them: Here they stand by me.

What do you call them, saith the Judge? My Lord, saith the *Ancient*, the one is, Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very serviceable for good Government. Sergeant *Unity*, come in, What can you say of this Prisoner?

My Lord, when all the whole *Sergeant* Band lovingly, as one Man, were *Unities* obe- *witness*.

obedient in all things, he upon every least discontent did Mutiny and endeavoured to set us at odds one against another. He hath adheared to secret Conspiracies of inbred Corruptions; yea, and hath not been only found to favour, but also to stand for, and to grace our open enemies, even Sathans suggestions, and the pomps and vanities of this wicked World, to whom he hath been so serviceable, as if he had been a prest Souldier for them, forgetting his Faith and Allegiance to his own Sovereign. If he be not (my Lord) suppressed, he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can say more.

Sergeant *Order*, What is that you have to witness against the Prisoner?

*Sergeant  
Orders  
witness.*

My Lord, whensoever he cometh out of that lewd Harlots house, Mistriss *Hearts*, and from among her young Strumpets, he is so enraged, as he behaveth him-

himself more like a savage beast than a **Man**: all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, *Compa-* and another cogging deceitful *nious to* Companion, called *shew of God*, *wilful-* *will.* to hearten him in his forward courses, and bad intisements. Of himself he is ill enough, but these (my Lord) make him incapable of good **Counsel**, or of the best advice that our Captain can give him.

Where are, saith the Judge, these fellows, why were they not apprehended and brought in hither with him?

My Lord, as soon as he was attached and brought under authority, they both presently fled; Our Captain *Reason* made diligent search after them, but could not find them. For my Lord, these **Companions** durst never appear with him, but when they knew him to be wholly bent to  
his

his own will, and when they were very sure *our* Captain had not strength enough with him to *withstand* them, otherwise they would keep close and not apparently be seen to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this Prisoner, if he hap to be released.

Upon this the Judge gave order to Master *Sheriff*, to his *Under Sheriff*, and to all the Justices of the Bench for the speedy apprehending of these two lewd and rebellious Companions. Then the Cryer was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending, presently appeared.

Corporal  
Disci-  
plines  
witness.

The Corporal being at the Bar, it was demanded of him what he could say more than had been spoken?

My Lord, faith he, though  
very



very much hath been spoken, and that most truly against him, yet have I more to say than hitherto hath been spoken by any of them. It is well known, my Lord, to the whole *Corps de Garde*, how unruly he hath been after the setting of the watch, such conceit he hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten such liberty, that he could never endure to be disciplined, our arms he hath taken, and made them often unserviceable.

*Will is a great hinderance of spiritual warfare.*

Our *Powder* of holy affections he hath damped, the *Match* of fervency of spirit he hath put out: the *small-shot* of spiritual Ejaculations he so stopped, as in time of need they would not go off; of the *Sword of the Spirit*, the Word of God, he quite took away the edge: he brake the *Helmet of Salvation*, bruised the *Breast-Plate* of Righteousness, the *Shield* of Faith he cast away, and unloosed

unloosed the *Girdle* of verity. The *points* of all the *pikes* of divine threats by presumption he sobrake off, as they had no force to prick the *Heart*. He would (after the *Watch* was set) of himself without the *Word* go the round, and divers times meeting the *Gentlemen* of the round, holy *Meditations*, and divine *Motions*, he would stop their passages, and turn them back again. And not seldom hath he fallen upon the *Centinels*, quick apprehensions, and put out their eyes, so as *they* could not, if the *enemies* had approached, have discerned them. My Lord, by his wilful unruliness, and by his obstinate masterfulness, he hath often indangered the whole *Island* of *Man*, the lower part called *Corps*, and the higher called *Soul*, and in a manner delivered them into the enemies hand. For the common *Souldiers*, the powers and faculties of both are too often swayed by him,

him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captain, he will surely at the length yield this his *Majesties* right into the hands of Forreign Powers, which daily watcht to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the mount of Gods mercies, hoping only upon his help to make a breach therein, and entring to cast us out, we therefore beseech your Lordship to have justice against him.

Then saith the Judge, you ask but right, and that which in my place I am bound to yield you, without respect of persons.

Honest men of the Jury, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in; what think you of the Prisoner, guilty or not guilty?

They

They answer, guilty my Lord.

Then the Judge turneth his speech to the Prisoner, *Wilful Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for thy self, why the sentence of Death should not now be pronounced against thee?

*will  
speaks to  
the Judg.*

My Lord, I am a Gentleman free born, and ever like a Gentleman brought up in liberty. And though I was in some sort to be ordered by Captain *Reason*; yet I ever held my self his equal, and stood upon my freedom of chusing or refusing, or of suspending the action. He had no authority to enforce me further than it pleased my self. I have always been a free man (my Lord) from servile obedience to any man, and owe subjection to none but only to my Sovereign. I cannot deny but that Captain *Reason* hath offered daily to advise me, and I have not ever wholly rejected his Counsel: If

I

I have at any time miscarried, it was through the lewd Mistriss *Hearts* deceviableness, and the violence of these her passionate affections mis-leading me, for want of deliberation before I either chused or refused the thing objected before me.

I do here (my Lord) ingeniously confess the truth of all that which these Witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledge that *I* stood too much upon my birth and gentry, as too many at this day do, having never a good quality besides to brag or boast of. *I* took it for granted, that my gentry stood in idleness, pleasurable delights, Hawking, Hunting, and haunting Taverns, drinking of Healths, whiffing the Tobacco-Pipe, putting on of new, and variety of fashions, in Hat and in Hair, in Cloaths and in Shoo-tyes, in Boots and in Spurs, in Boasting and

*Abuse of  
birth and  
Gentry.*

and Bragging, in Cracking of Oaths, in big looks, great words; and in some out-bearing giestures the forms of Gentry: which I verily suppose should sufficiently of it self have born me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonness in mistress *Hearts* house, through which I was brought into all these rebellious disorders, for which I justly deserved my Sovereigns indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pittty upon me.

*Fudges* *speech to* *Will.* *Wilful-Wil'*, I am sorry that thy deserts are no better, being so well born, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vain mistake, and foul abuse of the conceit of Gentry, which consists of nobleness of Spirit, honourable endowments of mind, praise-worthy qualities, and serviceable imployments for the King and

*and Country*; and not in such base conditions as thou hast named, unfitting altogether true Gentry, being indeed the fruits either of degenerating Spirits from the worth of their Ancestors, or the property of new upstarts, never having had the right breeding of true Gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and mayest do his *Majesty* good service hereafter, thy deserved sentence shall be deferred off, till his *Majesties* pleasure be further known concerning thee: yet in the mean space, thou art to be bound to thy good behaviour, and be carried back again, to remain under the custody of master *Newman*. Jayler, take him to thee, and see him forth-coming whensoever he shall be called for.

Then said he, I humbly thank your Lordship, and so bowing himself to the Bench, he is carried

ried away from the Bar, to the place from whence he came, to remain Prisoner until he should be released.

After he was removed, the Jayler was commanded to set Mistriss *Hearts* maids to the Bar: But upon deliberation they were sent to Ward again untill another time. The reason was, for that two great *Traytors* and *Rebels*, chief amongst the damned crue, were presently to be arraigned, which would take up the allotted time before the Court should break up, and the Bench arise.

*Two capital sins.* These two were *Covetousness* and *Idolatry*, Capital Thieves, pestilently mischievous against God, his Worship and Service, against the Church, and against the Common-weal.

Col. 3. 5. *Covetousness* was joyned with *Idolatry*, because he is also called idolatry. Now all other Prisoners removed, and the Judge with the Bench ready for these, the



the Clerk willeth the Cryer to command the Jayler to set Cove-  
tousness to the Bar, which the  
Jayler doth forth-with.

Then saith he unto him, Co-  
vetousness, hold up thy hand,  
and hear thy Inditement.

Covetousness, Thou art here in-  
dited by the name of Covetous-  
ness, in the Town of Want, in  
the County of Never-full, that  
from the day of thy first being  
thou hast been the root of all evil,  
having made some to play the  
Thieves, others to commit Treason  
against our Sovereign Lord  
the King, others to Murther In-  
nocents for their Inheritance.  
Thou art also here indited for  
Bribery, Extortion, Oppression,  
Usury, Injustice, Cozenage, Un-  
mercifulness, and a multitude of  
outragious Villanies: besides thy  
hindring Men in holy duties and  
means of Salvation, forcing them  
head-long to their destruction,  
contrary to the peace of our So-  
vereign Lord the King, his  
G Crown

*His In-  
ditement.*

*1 Tim. 6.  
10.*

*Mich. 2. 2*

Crown and Dignity.

What sayest thou to this Inditement, guilty or not guilty?

He answereth, Not guilty (my Lord) and so he puts himself upon the Trial.

*The first  
evidence  
against  
him is re-  
pentance.*

After this the parties that can give Evidence are called in, and first Repentance is commanded to produce his Witnesses.

*Repentance*, What can you say?

My Lord, since the Prisoner was committed to Prison, and put into Ward, some of my Witnesses are dead, as *Achan*, *Ahab*, and *Judas*.

Then saith the Judge, look the Records Clerk, and read them.

*What e-  
vil Cove-  
tousness  
hath done,  
Josh. 7.*

My Lord, I read here that *Achan* confessed, that by *Covetousness* he was moved to look upon a wedge of Gold, and so coveting it, stole it, and with it a Babylonish garment, to the death and destruction of him and all his. Also I here find, how through *Covetousness* *Ahab* longed for poor

poor *Naboth's* Vineyard, and so eagerly, as he fell sick for it, because he could not have his will. But *Jezabel* procured by his leave and liking the death of *Naboth* and his Sons, and so got possession of the Vineyard. Moreover, I find here, that *Judas* confessed how he betrayed the Innocent blood of our Saviour through *Covetousness*, and desire of money. This is all the Confession, my Lord, in the *Records*. 1 Km. 21

Then the Judge willeth the *Constable* and his Assistants which were at the apprehending of him to be called, who made their appearance.

*Constable*, What can you say, and those that were with you, against this Prisoner at the Bar?

My Lord, when we went to make search for him, he hid himself so close, as we had much ado at first to find him in *Mistris Heart's* house; who had almost perswaded us that he had not been there, until I learned it

*It troubles and darkens the understanding.*

David's  
care to  
prevent  
covetous-  
ness.

Psal. 119.

36.

Without  
diligent  
search, it  
is hard to  
finde out  
our Cove-  
tousness.

from David the Man of God, whom I had found petitioning the Lord Chief Justice for a Warrant of the good behaviour against the Covetousness of the Heart. Then thought I certainly he is here in this House: for if David feared to have him in his heart, that gave so many millions of Gold and Silver, 3300 Cartload of Treasure for the building of the Temple, can I think him not to be here? I sought therefore diligently, my Lord, and found him, but before I could attach him, he was got into a dark corner, and attempted to blow out my Candlelight, and to have escaped me. But I and my Company took such diligent heed to him, as he could not get from us: yet before we could bind him, and bring him away, he endeavoured to mischief as many as came neer him, and would by no means obey my Warrant, as the rest here, my Lord, can tell, if you

you please to hear them. Then began every one of them to speak.

One complained, that he had almost choaked him with the World and worldly busineses, so as he had no leasure to mind Heavenly things.

Cares  
complaine

Clearing accused him, that he had so undermined his under- standing at unawares; as almost he had broken the neck of his good name and reputation, of his Profession and Religion.

Clearing  
accuseth  
him.

Indignation complained, that he had well nigh lost his life by him: for whereas before he could not behold Sin, but with an holy anger; now profit of Sin, through this cursed Cove- nousness, made him look cheer- fully upon it, and heartily well- come it for profits sake.

Indigna-  
tion com-  
plaineth.

Fear complaineth, that he did bewitch him: for said he, where- as before I was tender-hearted, and trembled at Gods Word, de- sire of gain made me loath to lose

Fear  
speaketh  
against  
him.

my commodity, though I got it with Sin.

*Vehement  
desire  
hurt by  
him.*

*Vehement* desire did greatly complain of his violent setting upon him, to make him eager after Earthly things, so as he could hardly take any rest.

*Zeal  
blunted.*

*Zeal* complained, that he struck himself hard upon the head, as the blow made him in hope of gain, almost without sence of Gods glory, which before he preferred above all things in the World.

*Revenge?  
made  
weak.*

Lastly, *Revenge* complained that the Prisoner had attempted to murder him, and so wounded him, as whereas before he could master Sin, now he was grown so weak, as any gainful sin was able to master him, and to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were Men of very good account, and of great worth in their Country; *Master Church, Ma-  
ster*

ster Common-weal, Master Household, Other  
Master Neighbour-hood, and Ma-<sup>witnesses</sup>  
ster Good-work, who having an-<sup>produced.</sup>  
swered to their Names, they give  
in evidence one by one.

Master Church, What can you  
say against the Prisoner at the  
Bar?

My Lord, I am not able to  
reckon the particular mischiefs  
he hath done against me. There  
falleth never a Benefice of any  
reasonable value, but he sets  
many to run and ride after it,  
and to offer largely for it, and  
maketh some Patrons Thieves,  
and to admit many an Ignoramus  
into the charge and cure of  
Souls; and many a Minister to  
be a perjured Simonist before  
God. He maketh not a few to  
heap up means, not onely for  
maintenance, but also to make  
themselves great; and many  
which come in freely to neglect  
the care of their Flocks, and to  
seek after their Fleeces, to care  
to be rich, and to follow so af-

Master  
Church  
his wit-  
ness.



ter the World, as that either they give over to preach, or do make them preach at home very idly, seldome, and unprofitably, though abroad either for their hire, or applaudity, more diligently and commendably.

*People  
hindred  
by Cove-  
nousness  
in the  
Church.*

When People come to Church (my Lord) he marreth their devotion, and haleth their Souls out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesses, and to be going some journey, to be at some Market or Fair, to be counting their debts, following their debtors, reckoning up their loan upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church.

*Mat: 13.  
People  
hindred  
coming  
out of the  
Church.*

When People come from the Church, he choaketh the seed of Gods Word, that it thriveth with very few, and of these few, it is more



more in talk than in practice.  
He keepeth (my Lord) many  
from the Church, causing them  
to set the Lords Day apart, not  
for his service, but for their  
worldly affaires, because they  
will not take another time for  
hinderling their profit in the  
Week dayes.

Much more (my Lord) I have  
to say, but I am loath to be too  
tedious.

You Master Church have spok-  
ked sufficiently: and enough to  
condemn him.

Call Master Common-weal.

Master Common-weal, what can  
you say on the Kings behalf a-  
gainst the Prisoner at the Bar?

My Lord, this Man hath en-  
tred so far into all busineses,  
as he hath almost utterly undone  
me. He propoundeth Offices to  
sale, and so maketh the buyers to  
sell their Duties for profit to  
make up their monies. He hath  
monopolized commodities into  
his hands, increased the prizes

Master  
Common-  
weal his  
accusati-  
ons.

of things, to the great grievance of the Kings Subjects. He (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by Bribery, by making many Lawyers plead more for Fees, than honestly, for the equity of the cause, by delaying the cause, by removing it from one Court to another till Men be undone. He hath, to get his desire, suborned false Witnesses, counterfeited Evidences, and forged wills: Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

*Call Master Household.*

*Master Household,* What can you say concerning the Prisoner?

*Master  
Household  
his wit-  
ness.*

My Lord, this wicked *Covenantousness* keeps holy exercises out of private houses; he will not let Parents have any time to instruct their Children, he maketh Masters use their Servants more like Beasts than Men, they are  
so

so wholly imployed in worldly  
businesses; as for their Souls  
there is no care taken, but they  
are left to live as soul-less Men.  
He causeth niggardly House-  
keeping, and other labouring of  
Servants. He breedeth much  
contention, chiding, and too  
much use of ill language by Mi-  
stresses and Dames, yea between  
men and their wives in their  
Family, to the great grief, and  
ill examples of their Children  
and Servants.

Yea (my Lord) he hath made  
Children to be cruel to their  
Parents, brethren and sisters to  
hate one another, neer of kin-  
dred and blood to go to Law one  
with another, for and about di-  
viding goods, lands, and inhe-  
ritances; yea, I can witness this,  
that he hath made them murder  
one another: Children their  
Parents, Husbands their Wives,  
and one brother another. It  
would be too long to particula-  
rize, how great evils and how  
many

*Cruelty of  
Covetous-  
ness.*

many wayes he hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbour-hood*.

*Friend*, What is it that you can say touching this Prisoner?

*Master  
Neigh-  
bour-hood  
his wit-  
ness.*

My Lord; this unhappy man hath altogether disunitied mens affections, so as in our Town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banisht all friendly society; every man is so now for himself, as he neglecteth his neighbour almost wholly. He maketh them trespass one another, to rob cunningly one another, in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are (my Lord) indeed miserably

serably disquieted, and almost utterly undone by him. For (my Lord) we were a Company of very good Neighbours till he became Landlord: Here dwelt Amity, Kindness, Gentleness, Love, Good-Peace, Charity, Patience, Goodness, Neigh- Ready good will, Forgetfulness of bours and wrongs, Sociableness, Good turns, peaceable, and Joy; but most unjustly by his cruelty, and wrong dealing he hath displaced them and brought (my Lord) a company of infer- Gal. 5. Ill neigh- nial spirits, for so I think I may without offence call them, which are these: Hatred, Malice, Envy, bours, and Wrath, Anger, Churlishness, Dis- very un- cord, Niggardliness, Sturdiness, quiet. Rowe. 2. Strife, Debate, Variance, Emula- tion, Sedition, Wrangling, Fraud, Deceit, Malignity, Despight, Un- 1 Tim. 3. naturalness, Implacableness, Un- thankful- ness, Fierceness, High- mindedness, Self-love, Make-bate. and Unmercifulness. The best that he brings in (my Lord) are The best kindnesses of the Co- Costless Complements, Fair Speech, vetous. How do you do, Good morrow, Good- even,

*No-harm,  
the best  
man a-  
mong the  
Covetous.*

ever, Glad to see you well, Word-welcome, Will you drink, Farewel, Yours to command, and such like; also one *Little good*, with another called *Soon lost*, and amongst these *No-harm*, is greatly commended, but never a *Good man* amongst them, much less any *Too good* to be found in the Parish, except more in name than in deed. And this is that which I have to say my Lord, at this time.

Call out Master *Good-work*.

*Mr. Good  
work his  
accusati-  
on.*

Master *Good-work*, What can you say touching the Prisoner?

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complain than I have; for he hath endeavoured to his utmost to root me out, and all my posterity, *Bounty, Liberality, and Hospitality*.

*Covetous-  
ness an e-  
nemy to  
good  
works.*

My Lord, we by reason of him, daily stand in fear of our lives; all the Country cryeth out of him in their love to us, who well know how often he hath attempted to murder us. He

He hath put out of joynt both the arms of my Son *Bounty*, and almost broken the back of my Son *Liberality*, that he hardly at any time goeth upright, and all know this, that he hath violently set upon my Son *Hospitality*, and forced him out of doors, and in his stead hath let in *Pride of apparel, Sumptuous Building, Affectation of vain Titles*, whom he hath made to shut the doors, perswading them that to maintain their state, they must increase their revenues, by new purchases, by racking of rents, by enhancing their fines, and incomes, all little enough to uphold their outward state, and vain pomp abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made; (my Lord) here is only one man more, poor *Poverty*, brought hither by authority



thority to give Evidence, may it please you hear him.

Call in *Poverty*.

*Poverty*. What canst thou say against this Prisoner at the Bar?

*Poverty*  
his grie-  
vous com-  
plaint a-  
gainst Co-  
vetousness

Good my Lord, I have reason to curse the day that ever I knew him, and he only it is that hath brought me to this poor estate.

*The Co-  
vetous are  
unmerci-  
ful in  
seeking  
their own  
gain.*

I was a man of some credit, my neighbours well know, till I had to do with him, who would lend me nothing but upon U-  
sury, and that upon great bonds and morgage of Lands; and so greedy a Wolf was he upon his prey, that if I missed but one day of payment, he would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my self in an irrecoverable Consumption, Sometimes too to keep day with him, I was enforced either to buy for time, or else to sell something

out.



out of hand to make ready monies; either of which was a bad, or worse than the biting of U-fury; for when *William Greedy*, a brother of his, or also *Gain* his Cousin perceived my need, Oh how did he in selling for time extort from me, and in buying for ready money press me! So that to escape a whirl-pool, I fell into devouring gulfs, and thus he undid me.

And being not therewith content (wo unto him) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Landlords* heart to depopulate our whole Parish of *Wealth*, (for so it was called) *It depopulateth Parishes.* and there instead of many honest inhabitants and good house-keepers, he set a Shepherd and his Cur to feed his Flocks. This also is he (my Lord) that maketh men of fair lands (which might live well on their own revenues and demesns) to take Farms into their hands, and to drive

*Covetous  
will give  
nothing  
but by  
Law.*

*Covetous-  
ness pro-  
voketh to  
Theft.*

drive out such as had been merciful relievers of their poor neighbours. In our poor estate we have sought to him for relief, but instead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing will he do for us, but what by Law he is enforced unto, though he keep his Church, and can sometime also talk of Religion. He beggers all of us (my Lord) on work he will not set us, and yet will not suffer us to seek abroad for relief. He never seeth us, but his heart riseth against us. He rather will adventure his own damnation, than part with one penny, except it be to go gay, to buy and purchase for him and his. Yea (my Lord) that all may know his merciless cruelty: When we have wanted relief, and begged of him, he hath counselled us to shift for our selves, and steal out of the stacks of Corn in gleaning time for bread, to break hedges,

hedges, to steal wood or coal in the night to make us fires, to pluck sheep, or sheer off their wool for cloathing, to rob Orchards for fruit, to steal Geese, Hens, Ducks, Pigs, and Sheep, for flesh meat, to cozen men that set us on work, and to make us poor people hateful to God and man. For he careth not (my Lord) so as he may not be charged any way what we do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if we of meer extream need do amiss, that will cry out against us, and pursue us to death. This hath ever been his course hitherto (my Lord) consider rightly of us, and pity our case, I beseech you good my Lord.

*Poverty,* Thy case indeed is to be pitied: *Jury* you have heard the *Evidence* of all, what say you of the Prisoner at the bar, Is he guilty, or not guilty?

*Jury,* Guilty my Lord.

*Cove-*

*Covetous-  
neſs plea  
againſt  
Poverty.*

*What  
makes  
men poor.*

*Excuses  
of the co-  
vetous in  
lending.*

*Covetouſneſs*, Thou haſt heard  
what all theſe witneſſes have  
laid to thy charge, and ſpoken  
againſt thee, what canſt thou ſay  
for thy ſelf, why ſentence upon  
theſe honeſt men's Verdict ſhould  
not be pronounced againſt thee?

My Lord, I ſtand for my life,  
let it pleaſe you with patience to  
hear me: And firſt touching this  
impatient, ingrateful out-crying  
fellow *Poverty*, it was not I my  
Lord, when he was wealthy, but  
his then daily and only Compa-  
nions, *Sloth*, *Covetouſneſs*, *Prodiga-  
lity*, *Good fellowſhip*, *Go gay*, *Good  
cheer*, *Wantonneſs*, *Improvvidence*,  
*Little work*, and *Many mouths*,  
which (my Lord) caſt him into  
a Conſumption, and like Canker-  
worms conſumed him quickly.

I confeſs he came to me often to  
borrow, but when I ſaw his vain  
courſes of expence, I was very  
loth to lend him, but that he  
ſo earneſtly intreated me, even  
with tears in his eyes, often  
tentimes proteſting, that I ſhould  
greatly

greatly pleasure him, yea and save him, and his estate from ruine, if I would do him that kindness to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, only I took good security, because I perceived him to be wastful. Advantage I never took, but only when I saw that he was an idle fellow and careless, (and would never keep day, then I would only threaten him to terrifie him (my Lord) and if he then brought any kindness to my wife, it is more than I know of, and more then I desire of him.

Sometimes he would offer to sell me the land mortgaged to me, when he could not pay, and told me that of necessity he must sell it, and if I would not, so another should buy it. Then I thought my self as worthy to have it as any other in all reason.

For

*In not  
giving.*

For my threatning of him and his company, when they went a begging: True it is because I saw, that as they had consumed themselves, they thought to rely on me, and so in like sort have eaten me up too; for idly they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong me (my Lord) for it was their *Love to Live idely*, and their *Pinching necessity*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

*In depopulating  
Towns.*

Touching their *Landlords* depopulating of the *Town of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my Kinsman, Sir *Worldly Wise*, when he saw how some by suits of Law, others by drunkenness and riot, others by pride and idleness did waste their estates, so as they were neither able to till their land,

land, nor to stock their grounds,  
he bought their estates, one after  
another, and so left them to buy  
or hire for themselves elsewhere.  
And when thus they had remo-  
ved themselves, he sought the  
welfare of the *Common-weal*, *Pretence*  
which was to hold up cloathing *of publick*  
(my Lord) the chiefeſt means *good.*  
here to ſet the Poor on work  
which cannot be without Wool,  
and Wool cannot be had with-  
out Flocks of Sheep.

If this worthy Knight, and  
good Common-wealths-man took  
any advice of me, it was for  
publick good. Good my Lord,  
conſider that *Poverty* is impati-  
ent, ever complaining, and very  
unthankful to his beſt friends,  
if they do not alwayes ſupply his  
wants.

You know this (my Lord) to  
be true, and all the Worſhipful  
Juſtices of the Bench.

Touching *Maſter Church* his *His an-*  
accuſation; unworthily doth he *ſwer to*  
lay the faults on me, for when *Maſter*  
*Church.*  
any



What  
makes  
ministers  
to run so  
for Li-  
vings.

any do ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour need*, and all of them by Master *Haste*, to get the living, and by Master *Fear* to come short of it. It was never I that made them offer such sums of Moneys to Patrons (for it is my manner to advise my friends to be ever sparing of their purses) but it was their over forward friend, Master *Hope* to *prevaile*, that counsell'd them to make such proffers.

What  
makes  
ministers  
so negli-  
gent.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord) the Parsons men, *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not under those that be painful Ministers (my Lord) the fault is not through me, but the fault is in in-bred *Ignorance*, *Dulness*, *Old-*  
man,



*man, Mistriss Heart, and Wilful* who bin-  
*Will* her man, and *Maids* hating ders peo-  
to be reformed, *Dislike* of teach- ple from  
*ers*, either for the Person or Doc- profiting  
trine, *Want* of love of the Truth, word.  
*Contentedness* to live and die in  
*Ignorance*, and the very Devil Psal. 50.  
*himself*, (my Lord) their utter 1 King 2.  
enemy. These ought to bear the Josb. 6.  
blame (my Lord) and not I. Mat. 13.

For Master *Common-weal* (my *Answer*  
Lord) I marvel that he should to Com-  
thus abuse me, and wrong me, mon-weal  
for (my Lord) he knows well,  
that I have many wayes inriched  
such as belong unto him; his  
cunning *Merchants* in tradeing,  
and his crafty *Layyers* in plead-  
ing, I have holpen many a mean  
man to a great estate, and many  
a base birth to be counted of the  
*Gentry*. Forward have I been to  
help all sorts of every estate, of  
every profession, and of every  
trade and course of life, and  
must I now be questioned for  
my life?

Concerning Master *Housshould*, *Answer to*  
H he *Housshould*.

he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling Corn and Cattel, how to let and set, and hire grounds to graze and fat Cattel, and (my Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse me to your Lordship. He had never gotten up to have maintained so great a Family, but by me. I raised his Father from a base Cottage to be a Free-holder, and so himself to be Master of a great Family and household. If any such evils have happened under him, as he complaineth of, let him accuse *Unnaturalness, Impatience, Unruly Passions,* and such like make-bates, and withall the *Suggestions of Satan,* which do set men on such mischiefs, and not me (my Lord.)

*What  
makes  
debate in  
a Family.*

*Answer  
to Neigh-  
bourhood.*

For Master Neighbourhood, he may

may of all other be ashamed to  
accuse me so, because he hath  
lived much better, and nothing  
worse by me (my Lord,) for I  
caused to be removed from him  
and his Neighbours, in their  
often and idle meetings (which  
they pleased to call Good-fel-low-<sup>Bad Soci-</sup>  
ship) a Company of very Un-<sup>ety.</sup>  
thrifts, Waste, Ryot, Prodigality,  
Drunkenness, Gluttony, Idleness,  
Carelessness, Needless-Expence, and  
a rout of very Rascals; with  
reverence be it spoken (my  
Lord) I taught him, and all such  
as he is, a better way to live, and  
a more thriving course, to look  
diligently to their estates, and  
to take good courses, to save, to  
get, and to increase their means.  
As first having abandoned such  
lewd company before named, in  
the next place I advised them  
to put away their bad men-ser-  
vants, Slack and Slothful, Care-<sup>Bad men-</sup>  
less and Wasteful, Gorbelly and <sup>servants.</sup>  
Tos-pot, Weak and Way-ward,  
Love-bed and Drowsie, Lightfinger

and *Lurching*, *Gamester* and *Goe-gay*, *Slip-string* and *Wanderer*, *Scape-thrift*, and *Spend-all*, and such like unprofitable Hindes. And withal, to rid themselves in like manner, of all their bad Maid-Servants, such as these. *Pranker* and *Prattle*, *Wanton* and *Love-sick*, *Sleepy* and *Sluge*, *Sweet-lip*, and *Dainty*, *Gadding* and *Forgetful*, *Green-sickness* and *Tender*, *Drivel* and *Sluts*; also and above all, the *Chare-woman*, and her daughters *Pocketing* and *Filch*, with all their fellows.

*Thrifty  
man ser-  
vants.*

And instead of these (my Lord) I commended unto them a Company of men-servants worth entertainment, all one mans children, the sons of mine honest Neighbour *Good-husband-dry*; as *Care*, and *fore-cast*, *make-haste*, and *Wary*, *Thrifty*, and *Pinch*, *Advantage* and *Hold-fast*, *Cunning*, and *Catch*, *Watchful* and *Toylsome*, *Homely-fare* and *mean-clad*, *clouted shoe* and *patch*, *Up-betimes* and *Labour*, *Last-up* and *Trusty*,

Trusty, Getting, and lock-fast, Spend  
little, and Get much, Take time,  
and Lose nought, Debtless, and  
Gain, with such other profitable  
servants.

And because I knew that maid-  
servants answerable to them  
were as necessary, I advised the  
best I could to provide such also,  
the daughters of Good-houswifery, Profitable  
as Eager and Spare, Quick and maids.  
Nimble, Trusty and Timely up,  
Heathful and chaste, Ever doing,  
and Silent, VVitty and pliant,  
with other of the like nature,  
helpful to uphold a mans estate.  
By which good counsel of mine  
(my Lord) Neighbourhood liveth  
now richly, and not beggarly,  
Need knocks not daily at his  
door, either to beg or borrow,  
as he was wont to do.

Concerning the last man ma-  
ster Good-work, he hath least cause  
of all other to complain; for  
that same which he pleaseth to  
call in me Oppression, Usury, Ex-  
tortion, and what not, have built  
H 3 many

Answer to  
Good-  
work.

many a fair *Almes-house*, many a goodly *Hospital* in the Land (my Lord) and have also given by *Will*, many a large Legacy to the poor, and much to publick uses.

*Covetous-  
ness a Ro-  
man Ca-  
tholick.*

My Lord, when I was a *Roman Catholick* in our Fore-fathers dayes, none was then in more grace and favour with all the *Clergy* than my self. By me the Holy Father the Pope greatly increas'd his *Treasury*, by my Counsels the *Prelates* gat up to such an infinite Wealth, and to such glorious Dignities; by me (they making Religion a cloak for me to put on) they got such stately Houses for their dwellings, and for the variety of their orders, built in the best places of every Nation, and such yearly Revenues as did exceed for their certain maintenance.

Good my Lord, let it please your Lordship to think better of me, than these men procured  
for

for witnessses have been suggested, for falsely have they spoken against me. Good my Lord, good my Lord, do me right I beseech you.

Stand up, stand up Fellow, I have heard with patience these thy verbal Apologies; thy subtil shifts to acquit thy self, thy fair shews to win thee credit, if it were possible thereby to procure thine own release; But know, that yet for all that thou hast said, the Inditement against thee standeth firm, and this Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen Justices of this County, likewise affirm.

*Fudges  
speech.*

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Judge, hear me but this once more.

What hast thou to say yet for thy self?      H 4      My

*Covetous-  
ness  
would  
find an  
error in  
the In-  
ditement.*

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousness*, as all this while my Adversaries have born your Lordship in hand.

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerk called *Experience*, brought it forth and read it; in which his name was found to be *Covetousness*, and that by the witnesses of his Neighbours, to whom he was very well known.

Fellow, saith the Judge, why dost thou deny thy name?

*The Co-  
vetous  
will be  
only held  
thrift.*

My Lord, I do not deny it, for my name is *Thrift*, but when I got up some wealth, the envy of my Neighbours gave me this other nick-name; and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest Neighbours which love me, and are glad of my welfare, they have told



told me, that my name formerly was *Thrift*, and they do assure me that I am untruly called *Covetousness*.

Then saith the Judge, who be these, and what are their names?

My Lord, one is Master *Fair-speech*, a loving kind man; and another is Master *Sorthing* his kinsman, both of them my familiar friends, whom I have often invited and welcomed to my house. Also many other of my good Neighbours do affirm as much to me, as my Neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *Fear-man*, *Faint-heart*, *Loath to offend*, *Claw-back*, and *Fawning*; for though some of these be but poor men, yet I have ever known them all to be so honest, that they have hated to flatter me. There are besides these (my Lord) other very substantial Gentlemen, as *Master Lucre*, *Master Bribery*, *Master Oppression*, *Master Hard-dealing*, *Master Scrape-good*, *Master*

*who they be that call Covetousness only Thrift.*

*Niggard, Master Pinch-poor Master Extortion, Master Base-mind, Master Chub-rich, Master Usury, Master Hard-heart, Master Love-good, Master Suck-in-gain, and Master Gripe-hard* : All these (my Lord) and other more of my good friends, have much marvelled, that I would suffer my self to be so falsely called *Covetousness* by these my Accusers, my ever-hateful and malicious enemies, such as is *Master Pity, Master Relief, Master Liberality, Master Bounty, Master Hospitality*, with certain lewd companions, such as *Careless, and Wasteful, Pride, and Prodigality, Idle, and Belly-chear*, with the like haters of my thriving, and provident courses ; For I have heard some Preachers say, that he which provideth not for his Family, is worse than an Infidel, and I would be loath to be held such an one that am a Christian man. And (my Lord) if it please you to hear me, and also to believe me, I have ever hated

*Enemies  
to Cove-  
tousness.*

*What the  
Covetous  
may do.*

hated Covetousness, for I keep my Church, I say daily my prayers, and now and then, as I may attend it, I hear Preachers, yea such as be held of the nicer cut, ever rayling against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it happened that I reserved out of them any Tythes, it was then upon my Chaplains thankfulness, and only upon an honest composition. I have given alms now and then, I have not been altogether so straight-handed to the poor; when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffs* told me; for I trusted them) that if one would not give the money, another would. *Covetousness hath fair pretences.* If in house-keeping I have been any whit sparing, it was only wariness, to avoid Ryot, Excess, Drunkenness, and Gluttony, which every honest man hateth.

If

If the poor (so many as came) were not all relieved, it was for that I saw beggars to encrease thereby, and so I may do more harm than good by my almes; for while some came from far, for an alms, or a penny, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and coming a whole days labour. I gathered (my Lord) what *I* have gotten, by Gods blessing, and great pains taking, for present and for future maintenance of my self, my wife, and children after me; and *I* meant withal, when *I* dyed, to have given something to the Church, something to the Poor, and a reward to a Preacher, to preach my Funeral Sermon, and somewhat more, perhaps, to other good uses.

*The Co-  
vetous will  
justifie  
themselves*

Good my Lord, *I* beseech you consider of me, *I* have ever had a good mind, to wrong no man, but only have striven carefully and

and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will only prove me to be *Thrift* (which is my right name) and not *Covetousness*: It hath been my ill hap, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list, at their own prizes; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I only sit to judge, and not to be thy accuser, I could tell thee; *first*, that those thou hast before named, to prove thee to be

*One may  
be cove-  
tous, and  
yet do ma-  
ny com-  
mendable  
things.*

*Mat. 6.*

*Mat. 23.*

*Luk. 16.*

*14.*

*Mat 29.*

*Mark 10.*

*24.*

*Ezek 33.*

*30. 32.*

be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like to thy self; And therefore their witness is nothing worth: *Next*, that all thou hast alledged concerning thy Religion, thy Almes-deeds, thy house-keeping, and the rest, do not clear thee of *Covetousness*; for the Scribes and Pharisees would pay Tythes, fast weekly, make many and long Prayers, yea they heard *John Baptist*, a severe Reprover of Sin, and Christ Jesus too, who sharply reprehended them: They would give almes, adorn Sepulchers, and do many things which thou dost come far short of, and yet were they very covetous. The young man that came to Christ, and stood upon his well-doing towards all men, and that from his youth up; yet was he a *Mammonist*, and trusted in his riches. There were certain Jews, as one Prophet telleth us, who would hear

hear Sermons, seem to delight therein, shew love to their Teachers in word, and speak to others to go and hear them, yet their hearts followed after their covetousness. In a word, the carriage of thy own speech uttered in thy own praises, favoureth strongly of Covetousness. But as I said, I will not be both an Accuser, and thy Judge: We will hear witnesses for the King in this point also; Call in witnesses.

Then the Clerk willeth the Cryer to call in one Master Proof, and one Master Signes.

Master Proof and Master Signes come into the Court, to give Evidence against the Prisoner at the Bar, or else you forfeit your Recognizances, *Vous avez* Master Proof, and Master Signes.

Master Proof, stand up to the Bar, that my Lord may hear you: Give room there.

Then saith the Judge.

Master Proof, look upon the Pri-

Prisoner, do ye know him?

Yea (my Lord) I have known him from a child; his name is *Covetousness*.

But he denieth it now, faith the Judge, and calls himself *Thrift*.

My Lord, he of late is grown ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of covetousness, as I and *Master Signes* here do well know, and are able to make good against him.

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

*Thrift*  
turned  
basely co-  
vetous,  
how.

This *Master Thrift* was once Steward to three worshipful Gentlemen, *Master Liberality*,  
*Master*



*Master Bounty*, and *Master Hospitality*, and carried himself very commendable in their services, and afterwards for himself, when he came to be an house-keeper, untill he fell in acquaintance with a very pestilent subtil base Pettifogger, who gave him such bad Counsel, as unhappily brought him to fall into familiarity with one *Dis-trust*, and suddenly to marry a daughter of his called *Not-content*. Through this his unhappy Father-in-Law ever urging, and his unquiet wives solicitation, he was much altered in his nature and condition from that which he was before. Of this woman *Not-content*, he had divers children, among therest, *Care*, *Fear*, *Spare*, *Hard-Fare*, *Toylsome*, and withal, one called *Gain*: Those former Sons were soure, sad, lumpish, forward, and very unquiet: But this lad *Gain* was a pleasant youth, and often made his Parents very merry, and therefore

*The Devil*  
*The pedigree of*  
*Covetousness shewing the true proof thereof, in whomsoever it is.*

though

though they neglected not the other, yet their chiefest delight was set upon this. This Son they so cockered, and made so much of, as they suffered him to set his love upon one *Coveting*, a very harlot, and withal the base daughter of *Desire*, upon which filthy harlotry he begot this Fellow *Covetousness*, the Prisoner now at the Bar: who when he was but a very babe, so continually lay sucking at his mother *Covetings* breasts, as she had not milk enough for him, and therefore with her Husband *Gaines* consent, she put him to be nursed, and nourished up of one *Greedy*, the wife of *Money-love*; Now so it fell out, that these two had a daughter called *Hope to increase*, to which he at ripe years was married, who between themselves, as also by the help of their Parents, on both sides, of his Parents, *Gain* and *Coveting*, and of her Parents, *Greedy* and *Money-love*, they did grow rich

rich and very great. And so insatiable hath he been ever in getting, as he justly deserveth to be called *Covetousness*, his very true and proper name. And this is that which I have to say (my Lord) and I hope it may give the Jury satisfaction, that he is not indited by a false name.

If you have spoken *Master Proof*, then Cryer call in *Master Signes*, saith the Judge.

*Master Signes*, saith the Cryer, stand up to the Bar.

Then the Judge asked him, if he knew the Prisoner?

My Lord, saith he, I have known this man of a long time, his name is *Covetousness*; he was so born, and brought up as *Master Proof* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My

*Pro. 28. 11.**Signes of  
a Cove-  
tous per-  
son.*

My Lord, though I know him to be blinded with *Self-love*, and with an over-good conceit of himself, as rich men commonly be, so saith *Solomon*, as also that he is flattered by such, as he himself hath named to your *Lordship*, that he will never believe what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly, that he is the very man, according to his name; a right Mammonist. For my Lord, he cannot deny that he was ever content with his estate, *Heb. 13. 5.* but through the love of money, which he coveteth after, he hath laboured and made haste to be rich, *1 Tim. 6. v. 9. Prov. 23. v. 4. Prov. 28. 20.* and never would be satisfied, *Eccles. 5. 6, 10.* nor have enough, *Isa. 56. 11.* For as riches increased, so he set his heart upon them, *Psal. 62. 10.* His chiefest joy was because his wealth was great, and because his hand had gotten much. *Job 31. 25.* he hath

hath received silver, rather than Instruction, and gold rather than knowledge, *Prov.* 8. 10. His trust was in his riches, *Prov.* 11. 20. *Jer.* 48. 7. His wealth was his strong City, *Prov.* 10. 15. and as a high wall in his conceit, *Prov.* 18. 11. Greedy hath he been of gain, and through his greediness, hath he troubled his own house, *Prov.* 5. 27. by chiding, chafing, turmoiling, pinching fare, and such like means; He hath encreased his estate by unjust gain and oppression, *Prov.* 28. 8, and 22. 16. Gifts he hath loved and received, *Prov.* 29. 4. *Isa.* 1. 23. In his abundance he hath not had power given him to live plentifully, *Eccles.* 6. 2. but hath spared more than needeth, *Prov.* 11. 24. He hath eaten upon other mens labours, *Isa.* 3. v. 14. and his Neighbours labours he hath used without recompence. *Jer.* 22. 13. for he always only looked to his own ways, and to his own gain, *Isay.* 56. 11. Studying  
to

to joyn house to house, and field to field, that he might be alone, *Isa. 5. v. 8.* He hath built houses by unrighteousness and wrong, *Jer. 22. vers. 13.* He hath made dishonest gain, *Ezek. 22. v. 13. 24.* And gotten greedily by extortion, *Ezek. 22. v. 12.* His eyes, and his heart were only for covetousness, *Jer. 22. v. 17.* Besides all these (my Lord) he hath suffered the cares of this world, and deceitfulness of riches to choak the Word of God, that it hath been without fruit in him, *Mat. 13. 22.* He never devised liberal things, *Isa. 32. 8.* not to despise the gain of deceits, *Isa. 32. v. 8.* Any proposition tending to cost was ever  
*Mat. 19.* displeasing to him, and like the young man in the Gospel would he go away heavily, as one grieved to part with his Goods. As an *Ahab* he never could see a *Naboth's* Vineyard lying commodiously for him, but he eagerly gaped after it. If he gave to the poor, and to good uses, it was of necessity,



would make gain of them all to himself: Where he found any good fellows, for his turn, as *Waste, Prodigality, Pride, Idle, Needy, or Simple*, as long as they had any thing, he would speak kindly to them, offer to lend them upon Pawns or Morgages, till he had undone them, which he that hateth Covetousness would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poor *Poverty* proclaim his name to be *Covetousness*, yea (as your Lordship hath well observed) his own speeches and practices, cry shame against him.

Would a man hating Covetousness, commend the practice of Sir *Worldly-Wise*, as he hath done?

*The cruelty and baseness of Covetousness.*

Would he commend, and entertain in his service, *Cunning and Catch, Advantage, and Hold-fast, Rack-rent and Over-reach, Make-much and Pinch-hard, Spare-purse* and



and *Niggard*, *Hard-fare* and *Churl*,  
*Cold-welcome* and *Wish-rid*, *Scarce*  
*drink* and *Farewel*, with a com-  
 pany of base Hang-bies, such as  
 these, *Slip-thrift*, and *Poor-wage*,  
*Lack-means* and *Loyterer*, *Tag*,  
 and *Rag*, with *So-live* and *Or-*  
*begon*. If Covetousness did not  
 over-sway him, he would surely  
 abandon all such contemptible  
 companions, which are ever a  
 disgrace to *Liberality*, *Bounty*, and  
*Hospitality*; such fellows as these  
 afore-named, they scorn to have  
 abiding in their Mansions.

I have been (my Lord) some-  
 what too long I fear me, but I  
 hope, I have satisfied your Lord-  
 ship and the Jury, and spoken  
 but that which is truth.

*Master Signes* (saith the Judge)  
 you and *Master Proof* have per-  
 formed the parts of honest men.

Sirrah, sirrah, thou that hast so  
 impudently denied thy name,  
 here before the face of thy  
 Country, being so clearly pro-  
 ved against thee every way, what  
 I canst

canst thou yet alledge for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow hold thy peace, and hear with patience thy just deserved judgment.

*The sentence against Covetousness* . . . *Covetousness*, Thou hast been indited by the name of *Covetousness*, of all the aforesaid Fellow-nies, Couzenages, Oppressions, and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy tryal, and been found guilty, having no more to say for thy self, this is the Law.

Thou

Thou art to be counted *Idolatry* before God, and also the root of all evil, and so damned a sin, as not to be named amongst Christians, and that such as by thee are made covetous, are to be abandoned of all good men, as of God they are abhorred, being worthy of eternal death; and have no inheritance in the Kingdome of Christ and of God, but upon them must come the wrath of God, as upon the Children of Disobedience. Thou art therefore as a rotten member of the flesh, to be mortified and cut off.

*Eph. 5.3.*

*1 Cor. 5.*

*Psa. 10.3.*

*Rom. 1.*

*29. 32.*

*Eph. 5.5.*

*Col. 3.5.6*

*Master Sheriff*, do Execution, which the *Under Sheriff* seeth performed.

Jayler, set *Papistry* to the Bar.

*Papistry*, hold up thy hand.

*Papistry*, thou art here indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by

*Papistry  
indited.*

violent force and armes invaded the territories of the Church of God, and by *Spanish Inquisition, bloody Massacres, stabbing, poysoning, and killing of Kings, Gun-powder plots, Treasons, Rebellions, and o-ther hellish practices*, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, will-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian souls, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity: what sayest thou hereunto, art thou glilty, or not glilty?

Not guilty, my Lord.

By whom wilt thou be tryed?

By God and the Country.

*Papistrys  
Petition.*

But (good my Lord) let me have another Jury chosen, I do not except against the former Jury, *Faith, Love, Fear, Charity, Sincerity, Patience, Innocency*, and the rest, but (my Lord) though they be honest men, and have well

well discharged themselves in their Verdict upon other Prisoners, yet have they not such judgment and understanding as others have, to discern of my cause, and the truth of the Evidence which shall be brought against me.

*Papistry*, because neither thou, nor any of thy *slanderous Favourites* may say, that thou hast been proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I humbly thank you (my good Lord) God reward your Lordship for it.

*Master Sheriff*, impanel a new Jury of very substantial men, the chiefest you can find, and fittest to go upon this Prisoner now at the Bar.

My Lord, I supposed, that as he would crave, so from your Lordships uprightness he should

obtain this favour, therefore have I prepared a full Jury to this purpose.

It was done wisely of you (Master Sheriff) let them be called.

Cryer, Call in the Jury.

*A Jury against Papistry.*

1. Call *Common Principles*, Vous aves *Common Principles*.

2. Call *Apostles Creed*, Vous aves, *The Creed*.

3. Call *Second Commandment*, *Second Commandment* come in.

My Lord I cannot get in.

What's the matter?

My Lord (saith the Cryer) the *Papist* keep him out.

Command to let him in, Vous aves, *The Second Commandment*.

4. Call *Pater noster*, Vous aves, *Pater noster*.

5. Call *Holy Scriptures*, Vous aves, *Holy Scriptures*.

6. Call the *Apocripha*, Vous aves, *Apocripha*.

7. Call *Counsels*, Vous aves, *Counsels*.

8. Call *Ancient Fathers*, for the first six hundred years after Christ,

Christ, Vous aves, *Ancient Fathers.*

9. Call *Contradiction* among themselves, Vous aves, *Contradiction.*

10. Call *Absurdity of Opinion*, Vous aves, *Absurdity of Opinion.*

11. Call *Consent of their own men*, Vous aves, *Consent.*

12. Call *Testimony of Martyrs*, Vous aves, *Testimony of Martyrs.*

Count faith the Clerk.

Then the Cryer bids them answer to their names.

*Common Principles*, one; *Creed*, By these two; *Commandements*, three; *Pater noster*, four; *Holy Scriptures*, means *Pastor* five; *Apocrypha*, six; *Connells*, *pistery may be confused.* seven; *Fathers*, eight; *Contradiction*, nine; *Absurdity*, ten; *Consent of their own men*, eleven; *Testimony of Martyrs*, twelve; Good men and true, stand together and hear your charge.

My Lord, here are some more summoned by Master Sheriffs authority.

Who be they Master Sherff?

I 4

Master

*Mr. Law* Master Law with his Sons,  
and his *Civil, Canon, Common, and Mu-*  
*sons.* *nicipal.*

Well, let them attend the Court for the Kings service, for use if need be.

*Papistry*, if thou canst justly except against any, I give thee leave to challenge any such of the *Jury*.

*Holy Scri-* Good my Lord, only one of  
*pture is by* the *Jury* I except against, which  
*Papistry* is *Holy Scriptures*, except it be  
*chiefly ex-* our own Translation.

*ceeded a-* Well faith the Judge, I am  
*gainst,* content it shall be so, let it be  
*for papists* either *Montanus*, or the *Rhemist*,  
*may be* or the *Vulgar Edition*; we desire  
*confuted* a just proceeding with all the  
*by their* indifferency that may be.  
*own tran-*

*slation.* Then the Cryer calleth aloud;  
*See my* If any man can give Evidence,  
*Book of* or can say any thing against the  
*Rhemes* Prisoner at the Bar, let him come  
*against* in, for he stands upon his deli-  
*Rome.* verance.

Here is my Lord, a worthy Gentleman Mr. Verity.

Master



Master Verity, come near, what can you say concerning the Prisoner at the Bar?

Mr. Verities evidence against Papistry.

My Lord, this I am able to justify; First, That he hath been a False-teacher from the beginning, fraught with error and heresies, teaching as the False-teachers did, such as be recorded in Scripture, if they were apparelled together, as the Doctrine of Devils, 1 Tim. 4.1, 2, Traditions and Commandments of men.

Like false Teachers in doctrine.

1.

Mat. 15. 2. Mar. 7. 8, 9, 13. Col. 2. 22. Venial sins, Mat. 23. 16. 18. Childrens neglect of Parents for Churches profit, as they pretended, Mat. 15. 5. Mark 7. 11. Superstitious observation in meats and holy days, Mat. 15. 11. Col. 2. 16. 21. laying heavy burthens upon the people, Luke. 11. 46. Justification by works, therewith troubling the Churches, Gal. 2. 18.

Reader mark the doctrine of false Teachers of old, and Papists now.

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31.

Rev. 2. 15. 20. And Teaching for filthy Lucre, Tit. 2. 11. Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks, learned *Whizaker* in his book *De Ecclesia*, in the first Question, sheweth in many particulars.

Like false Teachers in practices, Practice of false Teachers.

Col. 2. 2.

23.

2 Tim. 3.

5. 6.

2 Pet. 24.

Mat. 15.

2. &amp; 7. 3.

1 Pet. 1.

18.

Luk. 11. 5

1 Tim. 4.

&amp; 1 Tim.

4. 7.

Secondly, (my Lord) he hath used the very same Practices which False Teachers have used; he doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humility, in long Prayers and formes of Devotion, and so misled silly Women. They graced their Doctrine with shew of Forefathers. They took away the Key of Knowledge, and neither would enter into life, nor suffer others. They told the people old Wives Fables, and told lyes in hypocrisie. They used sleights and

and cunning craftiness to de- *Eph. 4. 14*  
ceive. They boasted of their *1 Tim. 4.*  
*learning*, using prophane, and *20.*  
vain-babbling, and oppositions of  
Sciences, as they termed it. They *2 Thes. 2;*  
pretended *Revelations*, *Apostoli-* *2.*  
*cal Traditions*, and alleadged *Act 15. 24*  
counterfeit Writings. They had *Re. 2. 20.*  
the *Prophetical women*, and de- *Neb. 6. 14*  
ceiving Prophetesses. They had *Mat. 7. 23*  
their *Miracle workers*, *Casters* *Deut. 13.*  
out of Devils, and Dreamers of *1. 2.*  
Dreams. They would slander *Act. 17. 7.*  
mens persons, and the Doctrine *24. 5.*  
of faithful Teachers, and lay to *8. 3. 5*  
their charge what they could *25. 7.*  
not prove, speaking of them con- *2 Cor. 10.*  
temptuously, and railing on them. *10.*  
They boasted to be the true- *Act. 24. 5.*  
*Church*, and that by *Succession* *Joh 8. 39.*  
they were of the Fathers. They *Mat. 3. 9.*  
would use fair and smoothing *2 Cor. 11.*  
words, and teach with inticeing *13. 22.*  
words, and did strive for excel- *Ro. 16. 8.*  
lency of speech of man's wis- *1 Cor. 2. 1*  
dome to deceive. When they *Act. 4. 18.*  
could not prevail by fair means, *22. 1. 5*  
then they would *suborne* false *6. 14. 5*  
wit- *26. 10. 11*  
*Rev. 2.*

witnesses: they threatned, beat, imprisoned, banished, and slew the faithful Teachers and Christian Believers. They would *plot conspiracies* to the shedding of blood, and the Priests must be acquainted herewith before hand to encourage them hereto. They would make open *Insurrections*, and stir up great Personages to take part with them. And what rebellion, treasons, conspiracies, insurrections, and persecutions, this *Papistry* hath wrought, my Lord Bishop of *Chichester*, hath openly discovered to the World in his book of *Thanksgiving* for our deliverance for all these Traytors, *Morton, Sands, Parsons, Campian, Ballard, Watson, Clerk, Garnet, Priests and Jesuits; Stukely, Somervile, Thragmorton, Parry, Babington*, and his Company; *Lopus, Tyrone, Markham, Brook*, with others, *Piercy, Catesby*, and all the Gun-powder Plotters, *Laicks*. And this (my Lord) is not what I could, but what

Popish  
Traytors,  
Priests, &  
Jesuits.  
Popish  
Traytors,  
Laicks:

what I thought sufficient to testify at this time, because I would not be tedious.

Mr. *Verity*, by this you have uttered, it is easie to see how this man hath followed, both the false Teachers in Doctrine, and the Enemies of the Gospel in their practices. If there be any more witnesses, let them come forth.

Yes my Lord, here is Sir *Christianity*.

Sir *Christianity*, what is it that you have to say against this Prisoner at the Bar?

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to do for the service of my Sovereign. This it is (my Lord) which I have to say, that this man with his Associates, hath instead of Christian Religion, set up a service of Judaisme and Paganisme; which I am able to prove in a multitude of particulars; but be-

*Sir Christianity his evidence against Papistry.*  
*How Papists are like the Gentiles. See Mat. Hoc. on Re. 11. 2.*

From pa. 419. to 453. because I am loath to be tedious in my relation, I have brought here with me *Three Books*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

3 Books. What Books; Sir *Christianity*?  
 1 *Three* My Lord, one is that, that is  
*Confor-* called *The three Conformities* set  
 mities. out lately. The other is, *De Ori-*  
 2 *De Ori-* gine *Papatus*, set out by one Do-  
 gine *Papa-* ctor *Morison*, and dedicated to his  
 tus. late Majesty: and our third is,  
 3 *Ray-* our learned Country-man Do-  
 nolds, ctor *Raynolds* his *Conference with*  
 & *Hart.* *Heart*, never answered of any Pa-  
 pist to this day, who sheweth how  
 the Popish service is like unto  
 the Jewish in very many parti-  
 culars, and wherein they be more  
 Heathenish, than Jewish.

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christianity* to declare

clare openly how Pagan-like Papists be, and as the Heathenish Idolaters in *Israel* and *Judah* were, and only out of the undoubted testimonies of Scripture and the Apocrypha Books, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) perform this task with as great brevity as I may; that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens souls, to set up instead of Gods Service, an Idolatrous, and Pagan-like Worship.

*Papists like Pagans in many things.*

These Pagans set forth God like a man. The Idolatrous *Israelites* had a *Queen of Heaven*; they had *Images of Gold*, and *Silver*, *Brass*, *Iron*, *Wood*, and *Stone*, and some of *Clay*; some *Molten*, some *Carved and Graven*, some portrayed upon *Walls*, and other *Pictures*; some were like men, and some like women,

*Ro. 1 22.*  
*Fer. 7. 18.*  
*Dan. 9 4.*  
*Isa. 41. 7.*  
*Isa. 44. 10.*  
*Fer. 10. 4.*  
*Bar. 6. 4, 5*  
*Deut. 7. 5*  
*Isa. 11. 3.*  
*2 Kin. 17*  
*14.*  
*2 Chron.*  
*3. 7, 9. &*  
*2 Mac- 34. 4.*

*Jud.* 18. 2 *Maccab.* 1. 13. 1 *Sam.* 31. 10.  
 18. some like beasts (like St. George  
*Ezek.* 22. and the Dragon) *Exod.* 34. *Wis-*  
 14, 15, 16 *dom.* 11. 15. They adorned them  
 & 8: 10. with Silver and Gold, *Jer.* 10. 4.  
*Num.* 33. and set Crowns upon some of  
 62. their heads, covering them with  
 Adorned costly garments, and of divers  
 Images. colours, *Dent.* 7. 25. *Heb.* 2. 19.  
*Baruc.* 6. 8, 9, 14, 15, 29, 39, 50, 55,  
 58. *Ezek.* 16. 18. *Wisd.* 13. 14. car-  
 rying a Scepter in the hand, or  
 a Dagger, or an Axe, *Baruc.* 6.  
*Musick* 14. 15. They set them up with  
 dancing. great devotion and solemnity,  
 with *musick* and melody, *Dan.* 3. 3.  
 Temples. with singing, *danceing*, and other  
 delights, *Exod.* 32. 5. They built  
 Temples for these Images, *Joel.*  
 3. 5. 2 *Maccab.* 1. 13. 15. *Baruch.* 6.  
 18. which were the houses of  
 their gods, *Judg.* 17. 4. 1 *Sam.* 5. 2.  
 and called them Sanctuaries, *Isa.*  
*Chappels.* 16. 12. They had Chappels for  
 them, *Amos* 7. 12. Yea, they set  
 Images in them upon tops of hills, 1 *King.*  
 every 14. 23. 2 *King.* 17. 10. They had  
 place. them in private houses, *Judges*  
 17. 4,



17.4.18. in Chambers, *Ezek.* 8.12.  
 and in secret places, *Deut.* 17.15.  
 they had their pleasant Groves  
 planted, *Jer.* 17.2. 1 *King.* 14.23.  
 and there also had their Images,  
 1 *King.* 15.13. 2 *Chr.* 15.16. 2 *King.* 17.10. They had their *standing Pillars as Crosses*  
*Pillars* and Images, as the Papists  
 their Crosses, *Deut.* 12.3. & 16.  
 22. 2 *King.* 17.10. *Lev.* 16.1. These *Ignorant*  
 were in the head of the *High-ways* *allured to*  
 and *Streets* of Cities, *Ezek.* 16.31. *Idolatry.*  
*Jer.* 11.13. The multitude  
 were allured by the gorgeous *Doted on*  
 decking of them, *Wisd.* 14.20. *Images.*  
 & 15.5,6. Yea, they doted upon  
 them, *Ezek.* 8.10,11. They wor-  
 shipped them, bowed unto them,  
 and fell down before them, *Dan.*  
 3.2. *Isa.* 44.7. *Jos.* 23.6. They *Prayed to*  
 would lift up their eyes unto *them.*  
 them, *Ezek.* 33.25. Pray unto  
 them, 1 *King.* 18.26. *Hab.* 2.16. *Kissed*  
*Isa.* 44.17. Kiss them, *Hos.* 13.2. *them.*  
 2 *King.* 19.8. set up Candles be- *Candles*  
 fore them, *Baruch.* 6.19. Make *set up be-*  
 vows to them, *Bar.* 6.35. and go *fore them.*  
 on Pilgrimage to some of them *grimage.*  
 very

Altars set  
numbers  
of prayers

Sacrific-  
ing  
Priests  
shaven.

Priests  
Concu-  
bines.

Wearing  
of hair-  
cloth.

Will-  
worship.  
Taught  
for hire.

very far, *Jer.* 51. 44. expecting some *miraculous* cure from the Image, *Baruch.* 6. 41. In entering into their Temples they sprinkled themselves with water. Altars they had of Stone, *Isa.* 65. 3. They used vain repetitions in their Prayers, *Matth.* 6. 7. They measured their Religion, and goodness thereof by plenty, *Jer.* 44. 7. They had there Sacrificing Priests, *Act.* 14. 13. and they were shaven Priests, *Baruch.* 6. 31, 32. Sometimes they were of the basest of the people, *1 King.* 12. 31. whosoever would, might for money, or for money-worth, make himself a Priest, *1 King.* 12. 31. *2 Chron.* 13. 9. And some served for base wages, *Judg.* 17. They had their Concubines, *Baruch.* 6. 11. *Hos.* 4. 14. Some of them would wear hair Cloaths, and torment themselves, *1 King.* 18. 26. 28. *Zach.* 13. 4. and of a Devotion in a Will Worship macerate their bodies, punishing and not sparing their bodies, *Col.* 2. 23.

2.23. Their Teachers taught for hire, *Mich.* 3. 11. 2 *Pet.* 2. 13, 15. *Rev.* 2. *Tit.* 1. 11. For gifts, they would promise life and peace, *Variety of Musick. Holidays.* *Eze.* 13. 22. *Jer.* 23. 14, 17. In their service the had variety of music, *Dan.* 3. Their set holy days, *Nuns or holy women.* *Exo.* 32. 2 *Kin.* 13. They had their holy women attending the Idol-service, *Ezek.* 8. v. 14. working for them, 13. 18. 2 *Kin.* 23. 7. and prophecying lyes, *Ezek.* 13. 22. and were great worshippers of the Queen of Heaven, *Jer.* 7. 18. & 44. 19. They had also their *Several* several Gods for their several *Proteflors* Countries, as Papists have their *for Coun-tries.* Saints, 2 *King.* 17. 29. & 18. 34. *Swear by them.* They would pray to these, and swear by them. *Jer.* 5. 7. & 12. 16. *Gen.* 31. 53. 1 *King.* 19. 2. 2 *King.* 17. 35. *Zep.* 1. 5. Some in *Israel* which fell to Heathenish Idolatry were like Church-Papists; for they would worship Idols, and *Some like to our Church* yet go to God's house, and hear *Papists.* his Prophets, *Jer.* 7. 8, 10. 2 *King.* 17. 14. *Ezek.* 14. 3. 7. & 20. 1. 31. &

*They did speak against serving of God after his word.* & 23. 29. When Idolatry was cast out of the Church (as we have done the Idolatry of Rome) the Idolaters would condemn it as an ill act in them, and speak against the serving of God aright, as Papists do against us, 2 King. 18. 22. They worshipped towards the East, Ezek. 8. 16. They were very *superstitious*, Act. 19. They lived in very gross *ignorance* of sinning, Isa. 44. 18, 19. & 45. 20. Eph. 4. 18, 19. *Wisd.* 14. 15, 16, 17. They worshipped they knew not what, John 4. 22. Their *Festivals* after their Idol-service they spent in Eating, Drinking, Singing, Dancing, Exod. 32. 6, 18, 19. They had their Revellings and Meetings, full of Excess, and Riot, 1 Pet. 4. 3. And would wonder at, and speak ill of such as would not be like them. They had *Borthel-houses*, Ezek. 16. 24. 2 King. 23. 7. 1 King. Ex. 7. 11. 15. 12, 13. & 14. 24. & 22. 26. They Isa. 9. 13. had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of Lev. 19. 37. Fer. 2. 79. Dan. 1 4. times,

times, *South-sayers, Astro'ogers, Deut. 18:*  
*Star-gazers, and such like. To 10. & 11.*  
these the People resorted and <sup>14.</sup>  
consulted with, *2 King. 21. 6. 1 Sam. 14.*  
*5. 2. 1 Chron. 10. 13. Hest. 37. & 9. Isa. 6. 2.*  
*24. Dent. 18. 14. Isa. 19. 3. & 47. 12. Act. 9. 17.*  
*13. Hos. 4. 12. Ezek. 21. 21. Jer. 8. & 19 19.*  
17. *Act. 8. 10.* They sacrificed to  
Nets, and burnt incense to Drags,  
*Hab. 1. 16.* They believed that  
some of their *Images* were ap-  
proved of their great God from  
*Heaven, Act. 15. 35.* They were *They were*  
cruel and bloodily minded against *bloodily*  
all that were against their Idola- *minded.*  
try, *Hos. 10. 14. & 13. 16. 2 Kin. 21.*  
*15. 16. Judg. 6. 30. 2 Chro. 24. 18. 21*  
The Idolaters in *Israel* and *Judah*  
brought in the Heathen, as Gods  
plague upon them, to punish  
them for their Idolatry, *2 Chro.*  
*24. 23. & 21. 16, 17. & 33. 11. & 30.*  
*6, 10, 7. 1 Kin. 17. 18.* as the Pa-  
pists have brought the *Turks*  
upon the Christian World by *Papistry*  
their Imagery and Idolatry, *the cause*  
*of Turks*  
*prevail-*  
*ing.*  
*Revelations 9.* They were stu-  
pid, and without understand-  
ing

*Sottish in  
their Ido-  
latry, and  
obstinate.*

ing in their Idol-making, and in setting them up to worship them, *Isa. 44. 14, 20.* and so continued therein obstinate, as the Papists do. And thus have I shewed what I can say (my Lord) touching the Heathenish Idolaters, and their practices.

Your evidence is so clear (Sir *Christianity*) as hereby all may see how Pagan-like Papists be in their Imagery, Priests and Temples. Is there any further Evidence?

*Mr: At-  
turney*

*General,*

*his evi-  
dence a-*

*gainst Pa-  
pistry.*

*Papists*

*are guilty*

*of Trea-  
son.*

*They have*

*another*

*Head.*

*Another*

*mediator.*

Then stands up *Mr. Attourney General*: and did prove him to be guilty of high Treason both against the Person and the laws of his Sovereign. My Lord (saith he) this fellow under pretence of Religion (for all must be covered with his shadow) hath set up another spiritual *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of intercession* besides Christ; also in his re-

rebellious pride of heart he hath exalted *mans merit*, and made him a party Saviour of himself, by satisfactory punishments, either here, or in their feigned Purgatory. Thus is he a rebell, and an Abetter of rebels against Christ.

Again, the Law of Christ (the holy Scriptures) he hath notoriously corrupted, and abused many ways. 1. He maketh it *no perfect rule*. 2. He teacheth blasphemously that the *Original* is *corrupt*, and so shaketh the faith of all such as rest on the Scriptures. 3. He hath added to them man's writings called *Apocrypha*, to make them *Canonical*. 4. The hath feigned a *Traditional word*, and equalleth the same with the Scriptures. 5. He debarred for a long time the *translating* of Gods Word into a known tongue to keep the people from the understanding thereof. 6. Being inforced at length to translate it, he hath of purpose done it *corruptly*,

*How Papists do blasphemously abuse the Scripture 11. ways:*



ruptly, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keep the People in blindness. 7. Yet this their so corrupt and obscure Translation is not admitted *indifferently* to all, but to some, and to these under license, for which they pay money. 8. These parties, though they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sense than he suggesteth, though the Text be never so clear of it self. 9. They blasphemously publish that the Scriptures are a *Nose of Wax*, a *dead Letter*, *swartly Ink*, *dumb Judges*, and a *black Gospel*, *Inkie Divinity*, and may have one sense one time, and another at another time, according to the Churches state and condition. 10. They set up a *corrupt Latine Translation*, for as authentical as the Originals in the *Hebrew* and the *Greek*.

*Causanus*  
*in his Epi-*  
*log. Boke.*



Greek. 11. And lastly, they brought into the Church instead of the holy Bible, a *Book of lies* to be read. Thus is the wicked wretch guilty of High-treason against our Sovereign.

Besides that, he hath counterfeited his Majesties broad Seal, *Counterfeit Sacraments.* inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel and bloody manner, my Lord, he is no way longer to be indured; for we shall never be at peace, as long as he may have liberty to live, for he is a rank Traytor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Commonwealth. *Papistry not to be tolerated.*

*Gentlemen* (saith the Judge) you of the Jury have heard Master *Attorneys* witness, also what both Master *Verity*, and Sir *Christianity*

K

*stianity* have spoken against him: Now that you have heard the evidence so fully, what say you touching the prisoner, Is he guilty or no?

Then the Fore-man, in the name of all the rest, answereth, Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, and saith, *Papistry*, thou hearest what grievous iniquities, foul, and filthy abominations, murders and Massacres have been laid to thy charge; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgment, upon their consciences, have found thee guilty, what canst thou say for thy self, that sentence of death should not be pronounced against thee?

*Papistrys  
appeal.*

My Lord, the *Jury* assuredly is corrupted by some means or other, else would they never have found me guilty: for our learned  
ed

ed men have cited many of these in my behalf, and therefore I appeal from them to a *General Council*, for the *trial* of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Jury* fell a murmuring, being much grieved to be taxed of faithlessness and perjury. The worshipful Gentlemen the *Justices* and Master *Sheriff* began to speak in their behalf, but the *Judge* standing up, stayed them and made answer for them.

*Papistry*, to be brief with thee, *The An-*  
thou art shamelessly impudent to *swer to*  
accuse these worthy Gentlemen, *Papistrys*  
for justly proceeding according *appeal.*  
to the clear Evidence to thy face.  
For thy learned men, they have only cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their un-

just defence of thee. As for thy appeal to a *General Council*, it is but to set a good face upon an ill cause; for thou knowest that we have long desired a *Free General Council*; but not a gathering together like the lewd *Coventicle* of *Trent*.

But art thou not ashamed to conceit the bringing of these mens Verdict to the trial? we must by them be tryed, and not they by us. By what canst thou try the *Principles of Religion*? Wilt thou deny them? Must *Fathers, Councils, Scriptures*, and all be brought under our judgments? Thou hadst no cause to tax the Jury, if any had been in fault, it should have been the witnesses, but canst thou tax *Verity* of lying, or *Christianity* of falshood? As for *Mr. Attorney*, his speech is no more than your own words, writings, and practice do testife.

Hear therefore thy Sentence  
justly

justly deserved before God and men.

*Papistry*, thou hast been indicted by the name of *Papistry*, of all these former treasons, rebellions, conspiracies, gun-powder-Plots, murders, massacres, falsehood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same hast been arraigned, thou hast pleaded not guilty, hast put thy self upon the tryal, and being found guilty, having no more to say for thy self, this is the Law.

That thou the *Master of Iniquity*, with the old serpent called the *Devil* or *Satan*, thy father with thy lewd mother that great *Whore* drunk with the blood of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false Prophet, the son of perdition, thy guide and governour, shall be cast alive where the Dragon is, into the *Lake of Fire* burning

*A picture of Papistry.*

*Papistry condemned to the pit of hell*  
2Thes. 2. 7  
Rev. 12. 9.  
& 17. 3. 9.  
10. 4. 5  
19, 20.

Rev. 14.  
10. 11.

with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lamb, without rest day and night, the smoak of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

*The Court  
breaketh  
up.*

After this sentence, there is made an *O yes*, and so the Court breaketh up, the Judge ariseth, the *Justices* and *Gentlemen* attended him, the *Sheriff*, with the *Under Sheriff* and his servants go before with the sounding of a Trumpet, and so do conduct him to his *lodging*, and there do leave him with rest and peace.

*Lans Deo.*

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1. That there ought to be a time of trial, & a just condemning of sin in our selves: Set out by an Assizes, p. 71.

2. That God hath set in every man a conscience to judge of his own wayes without all partiallity: Set out by the Judge of Assizes, p. 27

3. That Conscience must be well informed of all the Particulars whereof it is to judge, else it will not, nor cannot judge aright; Set out by the Justices and others setting in commission with a Judg, p. 72, to 75.

4. That the holy Scriptures are the only rule to proceed by against sin: Set out by a Grand Jury, p. 75. to 78.

5. That

5. That he which would proceed strictly, against all and every sin, is a man to be qualified with many virtues: Set out by a Petty Jury, p.82.to 86.

6. That as vices be, so vicious persons are opposite to vertue and vertuous men: Set out by the Prisoners challenging the Jury, p.86.to 89.

7. That there are a generation of men setting themselves wholly for the World, which are neither true lovers of vertue, nor haters of vice, but so as either may be useful for themselves: Set out under a full Jury of indifferent Gentlemen, p.89.to 90

8. That there is in every one an inbred corruption, foul and evil: Set out under the name of Old-man. p.90.to 99.

9. That the heart is desperately wicked, most deceitful and vain, Set out by the name of Mistris Heart arraigned and condemned. p.125.to 139.

10. That the will of man is most rebelliously bent against all due subjection;

jection : Set out by Wilful Will arraigned, p. 106.

11. That Covetousness is a most cursed sin, the root of all evil every where ; Set out by all the Witnesses produced against it, p. 122, to 125.

12. That Covetousness is a deceitful sin, having many pretences subtilly to cover it self ; Set out by the answer thereof at the arraignment, p. 125, to 154.

13. That Covetousness is not honest thrift, as is clear by proof, and the evident signes of Covetousness : Set out by Witnesses, Mr. Proof, and Mr. Signes. p. 171.

14. That Papistry is Idolatry, a patchery of Heresie, Judaisme & Paganisme : Set out in the arraignment thereof, p. 173.

15. That there are twelve ways to confute Papistry: Set out by the impawelled Jury against it. p. 176.

16. That verity it self, and true Christianity are against Popery : Set out by the two produced witnesses, discovering the falshood, impiety, cruelty, treasonable practices, and the abominable Idolatry thereof, p. 178, to 200.

These

These things are the substance of all this Book, couched within the allegorical narrations, which is no dreaming dotage, no fantastick toy, no ridiculous conception, no old wives tale told: some have an humour to delight in finding of faults; some are so envious that they cannot look upon any thing which is another's, but they must needs disgrace it: Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so riggedly grave, that forsooth, it is amiss to read that wherein they may have occasion offered any way to laugh or smile; when they may remember that even *Abraham*, the gray-headed, old aged, and grave Father once laughed; as they themselves will also, whosoever they be, when the humour takes them.

*An answer  
to such as  
censure  
this Book*

If any dislike this little Book for want of matter, let him be pleased to consider these one and forty particular instructions before

*No want  
of matter  
for religi-  
ous uses.*

fore set down, with the natural and moral Philosophy comprehended therein, how also families may be well governed and also religiously ; how love may be preserved among Neighbours, what evils are the disturbance thereof, and what be the base conditions of the niggards and pinching worldlings, contrary to such as be of a bountiful and liberal disposition.

*The scope  
of the  
Book.*

Besides all these things, let them be pleased to attend to the scope of the Book, wherein two things are Principally aimed at.

*To know  
our selves  
by nature.*

1. To discover to us our miserable and wretched estate through Corruption of nature. For the laying open hereof, there is a lively description of sin, with the Power, nature, fruits, and effects thereof, how it first came, how entertained, bred & brought up, by whom, and where, with the several kinds of sin, and the differing conditions of sinful men, opposing vertuous courses, and



(III)

and under what colour they so do, to their own ruine at the length.

2. To shew how a man may come to a holy reformation, and so happily recover himself out of his natural wretched estate. *How to be reformed.*  
To work this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly be the lets and hinderances, in the discovery and search of our sins; what to do, having found out our sins, and how to become humbled thereby, and how to sit down to Judge of our selves without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truly overcome.

These things being the true scope and right use of this Book, and the matters therein contained

tained so behoveful and necessary to every true Christian, I hope no sober minded man can, much less, will find fault with it.

*The manner is allegorical*

2Sam. 12.

Can: 5:

Eze. 17:2

& 19:

*Objection*

*answered.*

If the manner, laying those things down in a continued allegory, be the offence to some, I do suppose they know that *Nathan* did teach *David* by an allegory; *Isaiah* and *Ezekiel* taught the *Jews* so too, and that our Saviour speak many Parables to his hearers.

If any think it had been fit for a younger wit, than for one grown old and gray-headed: surely *Nathan*, *Isaiah* and *Ezekiel* were not young; neither did those formes of speaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon such a subject matter from all these passages in politick government, required some more experience, than some perhaps *conceit*, though the thing done to their hand may seem now most easie.

But

But the fault, if a fault, peradventure, is not simply imputed for making an allegory; but in following it so largely, and for surfeiting (as it were interlude-wise) some things for the weightiness of the matter therein contain'd, not seeming grave enough as the Parables of Christ, and his Prophets were. For sin and sinful courses of men should be so deciphred, as the Readers might rather be moved to lament, than occasioned to laugh.

First, for the largeness, it is no more then the necessity of the intended discourse required, as the scope before mentioned, may sufficiently witness, The Parables of our Saviour in St. *Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken to lay open fully thereby what they intended, and this is but so, and no more.

I confess the matter of this allegorical

legorical discourse to be such (as  
 may appear by the manifold les-  
 sons before laid down, being the  
 summary Contents of the Book)  
 asought to work in every Chris-  
 tian Reader sorrow of heart in  
 the deep consideration of his  
 miseries, till he be recovered out  
 of his wretched estate; and with-  
 all to cause a diligent endeavour  
 in sober sadness to better his con-  
 dition of living Christian-like  
 before God; neither of which is  
 prevented by the manner of  
 handling, if all would do, as some  
 have done, first to read it after the  
 letter, and then attend piously to  
 the spiritual sense, they would  
 attain to that, which in so pen-  
 ning it, I aimed at. I knew the  
 natures of men in the World: I  
 perswaded my self that the alle-  
 gory would draw many to read,  
 which might be as a bate to catch  
 them, perhaps, at unawares, and  
 to move them to fall into a me-  
 ditation at the length of the spi-  
 ritual use thereof: which I well  
 hoped

hoped that others more religiously bent, would at the first discern and make benefit of.

If two or three passages carry not that gravity in shew, as some, perhaps, could wish they did: Let these consider therein in those places the inforced nature of the allegory. Then how that elsewhere in all the rest of the Book the carriage of the matter is very far from the nature of so odious and so base a comparison, if it be in the hand of a piously affected & well-minded Reader. Lastly. That even those few passages are sharp reproofs; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry, then that great Prophet *Eliab* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort abhorring *Baal*, might smile secretly thereat.

There is a kind of smiling and joyful laughter, for any thing I know,

know which may stand with sober gravity, and with the best mans piety, justly occasioned from the right apprehension of things, else had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in seeing (which is strange) matter of fear. Well, I have cloathed this Book as it is: It may be some humour took me, as once it did old *Jacob*, who apparrelled *Joseph* differently from all the rest of his brethren in a party-coloured coat. It may also be that I took (as *Jacob* did in his *Joseph*) more delight in this Lad, than in twenty other of his Brethren born before him, or in a younger *Benjamin* brought forth soon after him.

When I thus did apparel him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come; and my expectation hath not failed; deceived altogether I am not, as was *Jacob* in sending  
ing

ing his *Joseph* among his envious brethren. For not only hundreds, but some thousands have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice be not so well pleased therewith.

But who can please all? or how can any one so write or speak as to content every man? If any mistake me, and abuse him in their too carnal apprehension, without the truly intended spiritual use, let them blame themselves, and neither me nor him: For the fault is their own, which I wish them to amend.

You that like him, I pray you still accept of him for whose sake, to further your spiritual meditation, I have sent him out with these *Contents*, and more marginal notes.

His habit is no whit altered which he is constrained by me to wear, not only on working-days,

days, but even upon holy-days and Sundays too, if he go abroad. A fitter garment I have not now for him; and if I should send out the poor Lad naked, I know it would not please you.

This his Coat, though not altered in the fashion, yet it is made somewhat longer. For though from his first birth into the World it be near a year, yet he is grown a little bigger; but I think him to be come to his full stature; so he will be, but as a little pigmy to be carried abroad in any mans pocket.

I pray you now this *Sixteenth* time accept him, and use him, as I have intended for you, and you shall reap the fruit, though I forbid you not to be Christianly merry with him. So fare you well in all friendly well-wishes,

R. B.

May 28. 1627.





